The Virtue *of* Remaining Steadfast *When* Losing A Child

TRANSLATION & COMMENTARY *of*
IMĀM JALĀL AL-DĪN AL-SUYŪṬĪ'S
FAḌL AL-JALAD ʿINDA FAQD AL-WALAD

ABŪ MUḤAMMAD ZAID
IBN MAḤMŪD HASPATEL

Few trials are as intense as the pain of losing a child: we are left bewildered, sometimes angry, and our most fundamental beliefs may be challenged. **The Virtue *of* Remaining Steadfast When Losing A Child** is a compendium of consolations found in the earliest texts of Islām, the great majority of them attributed to the Messenger of Allah himself, Muḥammad ﷺ. The devoted reader will learn how this uniquely painful suffering can be the occasion of reward by the Most Merciful, and a means of drawing nearer to Him and to His Blessed Prophet ﷺ. It is also hoped the book will serve as a useful reference work for imāms, hospital workers and others with professional responsibilities.

The author, **Imām Jalāl al-Dīn al-Suyūṭī**, was a giant of Islamic scholarship of the late middle ages. Having memorised the Qur'ān at the age of eight, he spent a lifetime in study and authored hundreds of works – of which several, such as Tafsīr al-Jalālayn, have become standard texts in the Sunni tradition. Al-Suyūṭī was orphaned at an early age, and during the course of his life also lost a son, a daughter, and his wife, which may have prompted him to write this book. It is translated here by *Zaid Haspatel*, who has also tasted the pain of which it speaks.

imprint

ISBN: 978-0-9956093-0-3

بسم الله الرحمن الرحيم

Faḍl al-Jalad ʿinda Faqd al-Walad

VIRTUES OF REMAINING STEADFAST

WHEN LOSING A CHILD

Faḍl al-Jalad ʿinda Faqd al-Walad

VIRTUES OF REMAINING STEADFAST WHEN LOSING A CHILD

JALĀL AL-DĪN AL-SUYŪṬĪ
(849-911/1445-1505)

Translation and Notes by
ZAID HASPATEL

imprint

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First Edition August 2016

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ISBN: 978-0-9956093-0-3

Published by
IMPRINT (IZ)
London • Johannesburg
info@in-print.org

Distributed in the U.S. by Mecca Books
info@meccabooks.com Tel: (+1) 202-596-2969

Distributed in the U.K. by Kitaabun
info@kitaabun.com Tel: (+44) 116-276-9964

Distributed in SOUTH AFRICA by Darul-Ihsan Research & Education Centre
bookshop@darulhsan.com Tel: (+27) 31-577-7868

—Darul Uloom Zakariyya, Lenasia, South Africa.
bookshop@duz.co.za Tel: (+27) 11-039-4525

Distributed in AUSTRALIA by Iqra' Academy, Perth
iqraacademyperth@gmail.com Tel: (+61) 452-217-866

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library.

Printed by Mega Printing in Turkey

In memory of our beloved baby, Muḥammad Haspatel
(23/01/2014 — 29/04/2014)

You left indelible impressions in our lives
and will never be forgotten

TRANSLITERATION KEY

ء (أ إ)	' (A slight catch in the breath)
ا	a (ā to indicate towards a dipthong, a long 'a' sound like in the word *mad*)
ب	b
ت	t
ث	th (Pronounced as the *th* in *three*)
ج	j
ح	ḥ (Tensely breathed *h* sound)
خ	kh (Pronounced as the *ch* in the Scottish word *loch*)
د	d
ذ	dh (Pronounced as the *th* in *three*)
ر	r (Pronounced as the *r* in *arrival*)
ز	z
س	s
ش	sh
ص	ṣ (A strong, emphatic *s*)
ض	ḍ (A strong, emphatic *d*)
ط	ṭ (A strong, emphatic *t*)
ظ	ẓ (A strong, emphatic *dh*)
ع	' (Pronounced from the throat)
غ	gh (Pronounced like the *gh* in ghost)
ف	f
ق	q (Pronounced from the back of the throat)
ك	k
ل	l
م	m
ن	n
هـ	h
و	w
ى	y
ﷺ	*Ṣalla 'Llāhu 'alayhi wa sallam* — used subsequent to the reference of the Prophet Muḥammad, which translates, "May Allah bless him and give him peace."
عليه السلام	*'Alahi 'l-salām*— used following the mention of a Prophet or Messenger of Allah, which translates, "May the peace of Allah be upon him."
رضي الله عنه	*Raḍiya 'Llāhu 'anhu*— used subsequent to the reference of a Companion of the Messenger ﷺ, which translates, "May Allah be pleased with him."
رضي الله عنها	*Raḍiya 'Llāhu 'anhā*— used after the reference of a female Companion of the Messenger ﷺ, which translates, "May Allah be pleased with her."

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PREFACE

All praise is to Allah, Lord of the worlds, who encompasses the most inimitable attributes, who coordinates matters in diminutive and detail, esteemed and measured. Glory to He, who fashioned the creation and counted them with an exact number. We bear witness to what Our Lord has stated and deny nothing of what He has created and ordained. All praise and gratitude is to He, and to Him all matters return.

May His choicest blessings be on Our Master and Guide, Muḥammad ﷺ who was exalted with the seal of Prophet-hood and was also bestowed with concise words containing oceans of knowledge; the precise speech which is many a time a balm for broken hearts and dampened spirits.

Child loss can emphatically be expressed as one of the most challenging tests[1] a human has to endure.[2] I came across a touching quotation which brilliantly encapsulates this, 'child loss is not an event, it is an indescribable journey of survival.'

It is a moment in a parent's life that leaves them completely deflated,

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[1] "The death of a child is one of the most stressful events in a parent's life" (THE NEW ENGLAND JOURNAL OF MEDICINE, Vol. 352: 1190-1196). The passing away of a child is one of the most distressing events that an adult can be subjected to and is linked to traumatic grief reactions (Prigerson et al., *Consensus criteria for traumatic grief: A preliminary empirical test* 174:67–73).

[2] In addition to being painful, "severe loss is incapacitating. For example, the period of substantial incapacity normally lasts one to three years when a child dies, nine to fifteen months for a miscarriage" (*Learning About Grief from Normal Families: SIDS, Still- birth, and Miscarriage*, Vol. 17, No. 3, 215).

helpless, heartbroken and lost.[3] It tests a person's faith to the limit, and if we, as Muslims, were not blessed with belief in *taqdīr* (predestination), it would be practically an impossible test to pass.

Together with our belief in *Taqdīr*, the words of Our Prophet ﷺ is proven to be exceptionally beneficial in this trying time. The collection of *aḥadīth* in your hands is one of three works by the author, ʿAllāmah Jalāl al-Dīn al-Suyūṭī, who also had lost all his children in his lifetime. This is one of many books that have been authored on this topic. May Allah reward our pious predecessors for writing on such a vast array of subjects that they cover almost all eventualities of life. *Āmīn.*

A colleague handed me a copy of this book, *Faḍl al-Jalad ʿinda Faqd al-Walad*, when I suffered the loss of my son, and the narrations contained herein were a source of solace for me and my wife. I realized that this information was not available to an English readership and so decided to translate this work for the benefit of many grieving parents[4] who have no access to the original Arabic text.

The following are the names and details of similar books, composed in the Arabic language:

Salwah al-Aḥzān[5] by Abū Bakr al-Mubārak al-Khaffāf (d. 543/1148).

Salwah al-Aḥbāb[6] by Abū Saʿīd ʿAbd al-Karīm al-Samʿānī (d. 562/1166).

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[3] A loss of a baby carries colossal problems later, for both; the parents themselves and surviving children. "Of fifty-six Swedish mothers, studied by Cullberg one to two years after the deaths of their neonates, nineteen were found to have developed severe psychiatric disorders (anxiety attacks, phobias, deep depressions)" (John Bowlby, *Attachment and Loss, [Loss, Sadness and Depression]* 3:93-98).

[4] Statistics attest, solely in the U.S., each year 50,000 children die (*U.S. National Centre for Health Statistics*, 2000).

[5] See Ḥājī Khalīfah, *Kashf al-Ẓunūn* 2:30.

[6] See Ḥājī Khalīfah, *Kashf al-Ẓunūn* 2:29.

Salwah al-Maḥzūn by Abū Bakr Muḥammad al-Hamdānī (d. 584/1188).

Salwān al-Jalad ʿinda Faqdān al-Walad by Sulaymān al-Daqīqī (d. 614/1217).

Al-Taʿziyah li Ahl al-Muṣībah by ʿĪsā ibn ʿAbd al-ʿAzīz al-Iskandarī (d. 629/1231).

Al-Tasallī wa al-Ightibāṭ bi Thawābi man Taqaddama min al-Afrāṭ[7] by Ḥāfiẓ al-Dimyāṭī (d.706/1306).

Al-Taʿziyyah al-Ḥusnah bi al-Aʿizzah by Abū ʿAbdillāh Muḥammad al-Dhahabī (d. 746/1345).

Kashf al-Kurbah ʿinda Faqd al-Aḥibbah[8] by Abū ʿAbdillāh Muḥammad al-Dhahabī (d. 746/1345).

Al-Lubāb fī Tasliyah al-Muṣāb[9] by ʿAlā al-Dīn ʿAlī al-Maqdisī (d. 746/1345).

Fawāʾid al-Muṣāb by ʿAlā al-Dīn ʿAlī al-Maqdisī (d. 746/1345).

Salwah al-Hazīn fi Mawt al-Banīn[10] by Ibn Abī Ḥajalah (d. 776/1374).

Bard al-Akbād ʿinda Faqd al-Awlād[11] by Ibn Nāṣir al-Dīn al-Dimashqī (d. 842/1438).

Irtiyāḥ al-Akbād bi Arbāḥ Faqd al-Awlād by Shams al-Dīn al-Sakhāwī (d. 902/1496) It was complied in the month of Ramaḍān (864/1459). It contains a forward, 15 chapters and a conclusion.[12]

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[7] See Ḥājī Khalīfah, *Kashf al-Ẓunūn* 1:242, *Muʿjam Mā Ṭubiʿa Min Kutub al-Sunnah* 1:49.

[8] See Ḥājī Khalīfah, *Kashf al-Ẓunūn* 2:277.

[9] See Ḥājī Khalīfah, *Kashf al-Ẓunūn* 2:301.

[10] Muṣṭafā ʿAmlā, *Muʿjam Mā Ṭubiʿa Min Kutub al-Sunnah* 1:88, See Ḥājī Khalīfah, *Kashf al-Ẓunūn* 1:242.

[11] See Ḥājī Khalīfah, *Kashf al-Ẓunūn* 1:159, *Fihris al-Azhariyya* 3:672.

[12] See Ḥājī Khalīfah, *Kashf al-Ẓunūn* 1:71.

Al-Faḍl al-Mubīn fī al-Ṣabr ʿinda Faqd al-Banāt wa al-Banīn by al-Ṣāliḥī (d. 942/1536).

TRANSLATION AND FOOTNOTES

In translating this text, the initial copy through which I gained solace (published by Dār al-Ṣaḥābah li al-Turāth, Egypt, edited by Muḥammad al-Sayyid Abū ʿAmmih) was misplaced.

Accordingly, I had to make do with a computer typed copy (edited by Dr. Jamīl ʿAbdullāh ʿUwaydah), which was riddled with error, alongside three handwritten manuscripts. I made a critical analysis between all four (copies) when translating and used the version that was most authentic and accurate.

Printed copies of the book are in short supply. Among the earlier printed copies, is the edition published by Maktabah al-Sundus, Kuwait (1410/1989), edited by ʿAbd al-Qādir Aḥmad, in 102 pages. The copy from which I benefitted was the edition published by Dār al-Ṣaḥābah li al-Turāth, Egypt (1410/1990), edited by Muḥammad al-Sayyid Abū ʿAmmih, in 77 pages. The most recent edition is probably the (1429/2008) edition published by Muʾassasah al-Risālah, Beirut, edited by Nadhīr Ḥasan ʿAtmah, in 111 pages.

For ease of reading brief comments and explicatory notes are given in round brackets within the translated text. Lengthier gloss is included in the footnotes. The references to Qurʾānic verses and *ḥadīth* have also been presented, to facilitate and encourage further reading. Unfortunately, several sources cited within the text are inaccessible:

Said ibn Manṣur, al-Sunan; *Humayd ibn Zanjawih*; *Ibn al-Sakan*; *Ibn Abi al-Dunya*; *Al-ʿAzā*;[13] *Kitāb al-Ghurar min al-Akhbār, Abū Ḥusayn*

[13] *Al-ʿAzā* is listed under the works of Ibn Abī al-Dunyā. (*Siyar Aʿlām al-Nubalāʾ* 13:403).

al-Nūrī, Mashīkhah; *Aḥmad al-ʿAskarī, al-Mawāiz*; *Firyābī*; *ʿAbd ibn Humayd*; *Ibn al-Mundhir.*

I have not delved into the status of the different narrations, sufficing myself with indicating the sources where they are found. Those who have the necessary expertise and competence can access these sources and scrutinize the narrations further.

Brief biographical notes on all narrators mentioned throughout the work, have been contained as footnotes with references to major biographical dictionaries. If the birth and demise of a narrator is identified, these have been given in brackets, separated by an en-rule (–), and both dates are given according to the *Hijrī* calender. However, if only the demise is known, a solidus (/) is used to separate the *Hijrī* date from the Gregorian (the latter being the Gregorian).

The manuscript text itself is presented as continuous prose, with few conventions of punctuation and layout such as the modern reader might expect. (This is likely to have been for the sake of space, at a time when paper was very costly.) The published text has been devised in a pleasant, amiable manner, without any change to the original sequence. We have attempted to aid the reader in locating the most important parts of the work, namely the words of the Prophet ﷺ, by presenting these slightly inset from the left margin. The remainder of the translation—including Suyūtī's own material, any *isnād*, and words attributed to Companions of the Prophet ﷺ—is justified left, with paragraph breaks at appropriate points to differentiate the different sources.

In a few cases the complexity of a narration has entailed a break from this convention, and we trust the reader will nonetheless be able to follow the structure.

Additionally, the reader is requested to pardon the translator for any errors or deficiency contained within the text, irrespective of the

extreme endeavour taken to endorse precision.

ACKNOWLEDGEMENTS

Primarily all praises are due to Allah, for facilitating the translation and publication of this text. It is rigorously authenticated that the Prophet ﷺ said, "He who is not grateful to fellow people is not grateful to Allah" (*Tirmidhī, Aḥmad*). Therefore, after thanking Allah, I would like to express gratitude to those who have toiled to see this publication finalize.

I express a great deal of thanks to my esteemed teacher, Ḥaḍrat Muftī Raḍā ul Ḥaqq *Ṣāḥib* and Shaykh Ml. Ṭauhā Karān *Ṣāḥib* for their assistance in relation to certain translations, about which I was ambivalent.

It would be a great injustice if I do not acknowledge the efforts of my colleague and friend, ʿAbd al-Raḥmān ibn Muḥammad of London, U.K., who worked tirelessly on the referencing, transliteration and typesetting. May Allah accept him amongst the *al-ʿUlamā al-Rabbāniyyūn*, may He confer him with beneficial knowledge and may He make him a great asset to this *Ummah. Āmīn.*

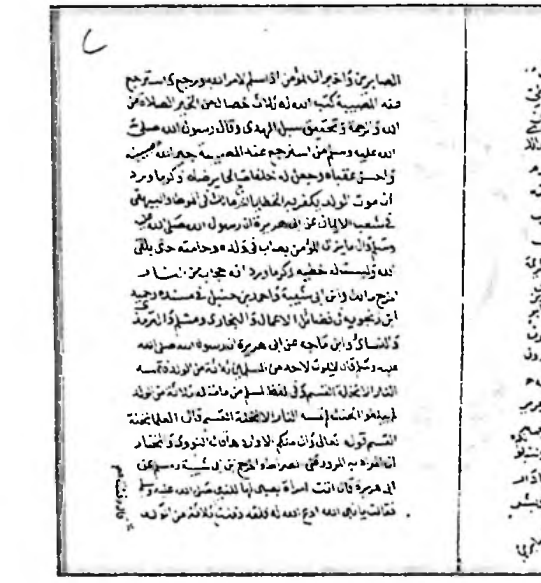
May Allah shower His blessings upon all those whom made the printing of this work feasible, with the best of this world and the next. *Āmīn.*

I would also like to express my heartfelt gratitude to brother Edward Bainton of Peterborough, U.K. who meticulously edited and proofread the entire work and also offered many beneficial suggestions and additions to the book. May Allah protect him and bless him with the best of both the worlds. *Āmīn.*

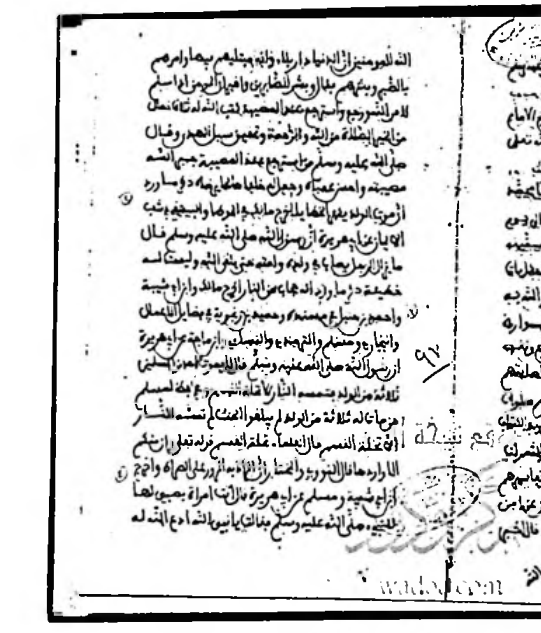
Finally, I make *duʿā* to Allah that He accept this humble effort and may He allow this translated version to inspire as many as the author's

original did, and may He make this work a means of solace for many of the grieving families faced with the loss of a child. *Āmīn.*

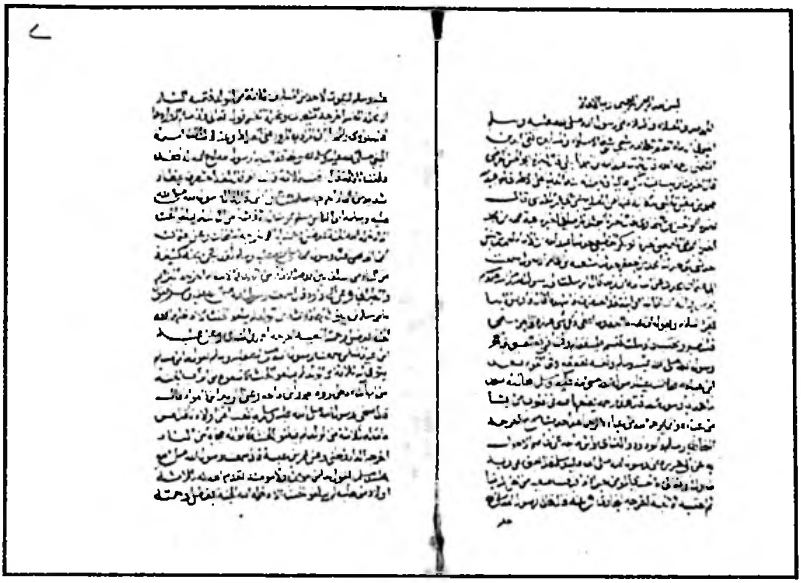
Zaid Haspatel
Lecturer, Dār al-Ulūm Zakariyyā
Rajab, 1437 | April, 2016



1 Opening spread of Imām Suyūṭī's, *Fadl al-Jalad 'inda Faqd al-Walad*

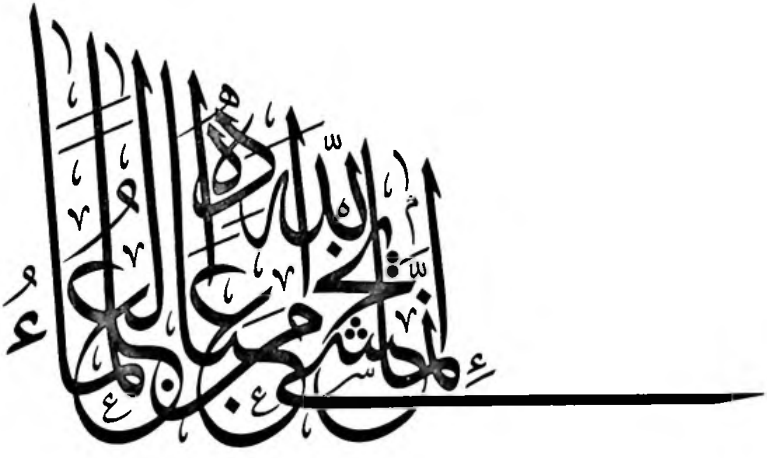


2 Opening spread of Imām Suyūṭī's, *Fadl al-Jalad 'inda Faqd al-Walad*



3 Opening spread of Imām Suyūṭī's, *Faḍl al-Jalad ʿinda Faqd al-Walad*

4 Opening spread of Imām Suyūṭī's, *Faḍl al-Jalad ʿinda Faqd al-Walad*



Only those of his slaves' fear Allah who are knowledgeable

Qurʾān 35:28

BIOGRAPHY OF JALĀL AL-DĪN AL-SUYŪṬĪ[1]
(849-911/1445-1505)

He is *al-Imām*,[2] *al-Ḥāfiẓ*,[3] *al-Muḥaddith*,[4] *al-Faqīh*,[5] Jalāl al-Dīn Abū al-Faḍl ʿAbd al-Raḥmān ibn Kamāl al-Dīn Abī Bakr ibn Muḥammad al-Khuḍayrī al-Suyūṭī[6] al-Shafiʿī, commonly known as Jalāl al-Dīn

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[1] This biography is compiled from diverse material found in: al-Suyūṭi, *Ḥusn al-Muḥāḍarah*, (1:335), al-Suyūṭī, *Nuzūl al-Raḥmah fī al-Taḥadduth bi al-Niʿmah*, (1:9), Khayr al-Dīn al-Ziriklī, *al-Aʿlām*, (3:301), Ibn al-ʿImād, *Shadharāt al-Dhahab*, (10:74), Najm al-Dīn al-Ghazzī, *al-Ḍaw al-Lāmī*, 65, ʿAbd al-Qādir al-ʿAydarūsī, *al-Nūr al-Sāfir ʿan Akhbār al-Qarn al-ʿĀshir*, 90.

[2] One who is complete in the science of *ḥadīth*. He is adhered to in regards to this science.

[3] One who occupies himself with the science of *ḥadīth*: with both, the sciences of the text and the chains of narration—and is aware of many narrations with the condition of the narrators.

[4] Among the degrees of expertise in *ḥadīth* scholarship is a *Musnid*, and a *Muḥaddith*, who has a higher rank. A *Muḥaddith* is well acquainted with the means of authentication of *ḥadīth*, and is well versed in the reliability of the narrators and their flaws.

Ibn al-Sayyid al-Nās: A *Muḥaddith* in our era is one who is absorbed in *Ḥadīth*, in transmission and understanding. He gathers (knowledge of) the transmitters and is well versed with the transmitters and transmissions in his era. He is distinguished in (the science) such that his status becomes renowned and he becomes famous for its preservation.

[5] One who has grasped such an understanding in *ḥadīth*, which facilitates one to derive rulings therefrom.

[6] *Asyūṭ* is a city on the western side of the Nile, in Upper Egypt, which comprises of huge bounties, the likes of which are unheard of: stunning parks, astonishing buildings, striking walls. When the world was fashioned for the rightly guided, nowhere was deemed finer than the district of *Asyūṭ*, as it surpassed in bounties and marvels. Its splendour consisted of 30,000 acres of level terrain: when a drop of water fell upon it, it would spread across

al-Suyūṭī.

He was born in the beginning of *Rajab* 849/1445, on a Sunday evening after *Maghrib*,[7] in the city of Cairo, Egypt.

His father was a great scholar who once requested that his wife[8] locate a book for him in his library. It was at this point that she went into labour and gave birth to him amidst all the books, giving him the name Ibn al-Kutub — 'son of the books.'

His father named him 'Abd al-Raḥmān on the seventh day,[9] and he also gave him the agnomen Jalāl al-Dīn. His teacher, 'Izz al-Dīn Aḥmad al-Kinānī gave him the title Abū al-Faḍl.[10]

His father was a great scholar and judge. He was extremely pious and liked to spend time alone. He would complete a Qur'ān recital every Friday. He passed away in 855/1450, when his son was merely five years of age.[11]

Allāmah Suyūṭī completed the *Ḥifẓ* of the Qur'ān when he was not yet

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its entire extent. Consequently, there wasn't a single episode of drought.
Yāqūt ibn 'Abdillāh al-Ḥamawī, *Mu'jam al-Buldān* 1:193.

[7] The entry time of the *Maghrib* prayer is at sunset. Its final time is when the twilight disappears.

[8] She was of Turkish heritage.

[9] The Prophet enjoined naming the newborn on the seventh day (*al-Tirmidhī*, 2832).

[10] 'Title' here translates *kunyah*, or 'agnomen', normally consisting of Abū (father) followed by the name of his son. In some cases, including here, it is used metaphorically to denote a person's notable characteristics. *Faḍl* means virtue, so the name means 'Possessor of Virtue.' In a narration we are told: Suyūṭī's teacher [the judge of judges, 'Izz al-Dīn] enquired of him what his *kunyah* was. He stated that he didn't have one, whereupon 'Izz al-Dīn conferred on him the title Abū al-Faḍl in writing.

[11] To be precise, his father passed away whilst Suyūṭī was five years of age and seven months and Suyūṭī was present when he died. By this stage he had memorised the Qur'an as far as *Sūrah Taḥrīm* (the 66th chapter). Now an orphan, he was entrusted in the guidance of the Ḥanafī scholar, al-Kamāl ibn al-Hummām as stipulated in his father's will.

eight. He then went on to perfect the various sciences[12] at the hands of senior scholars[13] of his time.

He was first granted permission[14] to teach the Arabic language in the year 866/1462 when he was a mere 17 years of age, which corresponds with the year he authored his first book, *Sharḥ al-Istiʿādhah wa al-Basmalah*.[15]

He continued his quest for knowledge from different scholars[16] and travelled to various parts of the Islamic world in search of knowledge;

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[12] Once he had memorised all of the Qurʾān, he memorised Ibn Daqīq al-ʿĪd's *ʿUmdat al-Aḥkām*, al-Nawawī's *Minhāj al-Ṭālibīn*, al-Bayḍāwī's *Minhāj al-Usūl*, and Ibn Mālik's *Alafiyyah*.

[13] His father presented him to the scholars of his time, and acquired permission (*ijāzah*) for him to narrate from them. At the age of just three, his father took him to the gathering of the *ḥadīth* master, Ibn Ḥajr al-ʿAsqalānī. At a young age he was also present in the gathering of al-Shaykh al-Muḥaddith Zayn al-Dīn Riḍwān al-ʿAqabī. In the month of Rabīʿ al-Awwal 864/1460, at the age of sixteen, he immersed himself in the sciences of knowledge with several scholars.

[14] al-Shams al-Sayrāmī granted him a license (*ijāzah*) in the Arabic language. Perhaps he composed his first treatise on this subject too.

[15] His teacher, Shaykh al Islām ʿAlam al-Dīn Ṣāliḥ ibn ʿUmar al-Bulqīnī composed the eulogy for his earliest work, *Sharḥ al-Istiʿādhah wa al-Basmalah*.

[16] A summary of his studies under his principal teachers: To al-Shams al-Sayrāmī he read the majority of *Ṣaḥīḥ al-Muslim*, as well as *al-Shifā*, *Alafiyyah ibn Mālik*, *Minhāj al-Nawawī*, *Minhāj al-Bayḍāwī* and *al-Tashīl*. From him he heard many books, among them *al-Tawḍīḥ*, *Sharḥ al-Shadhūr*, and *al-Mughnī fī Usūl al-Fiqh al-Ḥanafiyyah*. He stayed with Taqī al-Dīn al-Shumunnī al-Ḥanafī under his tutelage and studied with him for four years until the teacher's death, studying the sciences of *ḥadīth* and Arabic. He was under the tutelage of Muḥī al-Dīn al-Kāfiajī for fourteen years, and studied *Tafsīr*, *Uṣūl*, and the Arabic language, (Imām al-Suyūṭī names him 'the teacher of the World). He was under the tutelage of Sharaf al-Dīn al-Munāwī until he passed away, reading to him a portion of *al-Minhāj* and hearing from him *al-Taqsīm* in its entirety. In addition he heard from him *al-Bahjah* by al-ʿIrāqī, al-Bayḍāwī's *Tafsīr* and many others. With al-Taftāzānī he studied *Sharh al-Aqā'id*. He took knowledge from a number of women scholars famous in the sciences and among the righteous, among them Umm al-ʿAzīz bint Muḥammad al-Abnās, Fāṭimah bint Jār Allah ibn Ṣalāḥ al-Ṭaẓbarī, Ṣafiyyah bint Yāqūt al-Makkiyyah, and Raqayyah bint ʿAbd al-Qawiyy ibn Muḥammad al-Jāwī.

including Shām (the Levant), al-Ḥijāz (in the Arabian Peninsula),[17] Yemen, India, Morocco and numerous other countries.[18] He began issuing *Fatāwā* in the year 871/1467[19] and began lecturing in the field of *Ḥadīth* in the year 872/1468.

Some researchers have mentioned that his teachers reached 204 in number, and that they belonged to all different *Madhāhib*, like Shaykh al-Islām 'Alam al-Dīn al-Bulqīnī al-Shafi'ī, Imām al-Allāmah Taqī al-Dīn al-Shiblī al-Ḥanafī, Imām al-Shumunnī al-Ḥanafī, Imam Kāfiajī al-Ḥanafī, Imam Najm al-Dīn 'Abd al-Raḥmān ibn 'Abd al-Wārith al-Mālikī and Imām 'Izz al-Dīn al-Kinānī al-Ḥanbalī.

Allāmah Suyūtī was blessed with a sharp mind, an outstanding memory and great penetration in various fields of knowledge,[20] the likes of which are extremely rare to find in an individual. He himself says: 'I was blessed with a deep insight into these seven sciences; *al-Tafsīr* (commentary of the Qur'ān), *al-Ḥadīth* (the Traditions), *al-Fiqh* (jurisprudence), *al-Naḥw* (grammar, syntax), *al-Ma'ānī* (semiotics), *al-Bayān* (Arabic metaphorical language) and *al-Badī'* (Arabic rhetoric).

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[17] Al-Suyūti says, *when I was on Hajj I drank Zamzam water with numerous intentions. Amongst them were that I reach the rank of Shaykh Sirāj al-Dīn al-Bulqīnī in the science of fiqh and the class of Ibn Ḥajr in the field of ḥadīth.* During the year 873/1467 he lived in Madīnah. During his stay he heard the most from **'Alī al-Faraj al-Marāghī**. He also stayed under the tutelage of **al-Shihāb al-Abshīṭī**, attending his class on *al-Minhāj*, and was at his side for *al-Tafsīr al-Bayḍāwī*, *Sharḥ al-Bahjah* by al-Irāqī, and Ibn Hishām's *al-Tawdiḥ*. Suyūtī read his own written works to him. He also read to **'Abdullāh ibn Ṣāliḥ**, and heard from **Kamāliyyah bint al-Najm al-Marjānī** and her brother **al-Kamāl Abī al-Faḍl**.

[18] He mentions a brief account of his time spent in Rome.

[19] Shihāb al-Shārmasāḥī granted him a license (*ijāzah*) in the issuing of *fatāwā* after an examination in legal questions. He was also granted license in *fatāwā* by Zakariyya, al-Maḥallī and al-Manāwī.

[20] This can be easily perceived from his works. He has glossed every science; He himself says: *I never completed a book with a teacher without also composing a commentary on the subject myself.*

He had memorized 200,000 *aḥādīth*, and said that if he found more, he would have memorized those as well.

He was very humble and loved the pious. He was abstinent and stayed away from the gifts of the kings, so much so that if he needed anything, he would sell some of his books and use those proceeds for his needs.

When he reached the age of 40 he separated himself from the world and became engrossed in worshipping Allah. He stopped teaching and giving *Fatāwā*, and was only involved in worship and writing. This lasted till the end of his life.

The works that he authored in his life, from the small papers to multi-volume works, number 1194. Some of his famous works are:

al-Itqān fī ʿUlūm al-Qurʾān
al-Durr al-Manthūr fī al-Tafsīr bi al-Maʾthūr
Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawawī
al-Jāmiʿ al-Ṣaghīr
al-Ashbāh wa al-Naẓāʾir
Ṭabaqāt al-Ḥuffāẓ

Allāmah Suyūṭī married and had children. In his works he mentions his son, Muḥammad.[21] In addition, he cites a poem he composed for his late wife[22] and further cites a daughter[23] that he had. He however lost her

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[21] He mentions taking his son to the lessons of his Shaykh, al-Shumunnī.
See al-Suyūṭī, *Bughyah al-Wuʿāh* 1:377.

[22]

وقلت في ذلك أرثي غصون أم أولادي رحمها الله تعالى:

يـــا مَـــن رآنـــي بـــالـــهموم مطوّقـــا وظللت مـــن فقدى غصونـــا فـــي شجون
أتلومنـــي فـــي عظم نُوجـــي والبكـــا شـــأن الـــمطوَّقِ أن يـــنـــوح على غـصـون ا.هـ

al-Suyūṭī records this when writing an elegy (in poetry form) for his wife Ghaṣūn.
See al-Suyūṭī, *ʿUqūd al-Jummān* 1:114 (cited in the *Taʿliqāt*).

[23] It is narrated: *She gave birth to a girl. She would say throughout her pregnancy that she could see signs that she was carrying a girl.* Al-Suyūṭī further states, *I had no reason to doubt her claim, as I had no knowledge (myself) as to what was in her womb.*

and all his children during his lifetime, which is possibly the reason for him having written several books on the topic of the reward for losing children, and encouraging patience when afflicted with such a calamity. Three of these books are:

al-Maqāmah al-Lazowradiyyah ʿinda Faqd al-Awlād
al-Taʿallul wa al-Iṭfā li Nār la Tuṭfā
Faḍl al-Jalad ʿinda Faqd al-Walad[24]

One day *Allāmah* Suyūṭī suffered extreme swelling in his left arm, and he passed away seven days later, on the morning of Friday, 19th of Jumād al-ʿŪlā, in the year 911/1505.[25] He was 61 years of age.[26] It is mentioned that he recited *Surah Yāsīn* moments before his demise. A vast crowd attended his *Janāzāh*, which was prayed after *Jumuʿah*. A second *Janāzāh* prayer was also performed, again attended by a large group of people.

May Allah have mercy on him and may He bless him with *Jannah al-Firdaws* and may He resurrect him and us under the banner of Our Leader and Master, Muḥammad (peace and blessings upon him).

Āmīn Yā Rabb al-ʿĀlamīn.

See al-Suyūṭī, *al-Istiqāẓ wa al-Tawbah*, Manuscript ed. [*Maktabah al-Mulk ʿAbd al-Azīz*].

[24] Muṣṭafā ʿAmlā, *Muʿjam Mā Ṭubiʿa Min Kutub al-Sunnah* 1:121.

[25] There is no difference of opinion as to the year in which Imām al-Suyūṭī passed away. However, there are two views about the day of demise, the difference being between the 9th or 19th. The preferred opinion is the 19th, as we have cited.

[26] To be precise, at the age of 61 years, 10 months, and 18 days.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

And surely We shall test you with something of fear and hunger and loss of wealth and lives and fruit. But give glad tidings to the patient—those who say, when calamity comes to them, 'Indeed we belong to Allah and to Him is our return.' It is they upon whom there are blessings from their Lord, and mercy, and it is they who are on the right path.

Qur'ân 2:155-157

FOREWARD

All praise is due to Allah in all conditions, and may His blessings and peace be on Our Master Muḥammad ﷺ, who adorned and was adorned with Prophet-hood,[1] and on his Family and Companions until the Day of Judgement.

To proceed: This is a small compilation about what has been narrated regarding the loss of a child. I named it *Faḍl al-Jalad ʿinda Faqd al-Walad* (The virtue of remaining steadfast when losing a child). It contains *aḥādīth*, *āthār*,[2] selected stories and points of reflection.[3]

This is the third compilation that I have gathered on this topic. May Allah make it beneficial and may He grant its reward, certainly He is Most Beneficent, All-Giving.

Jalāl al-Dīn al-Suyūṭī

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[1] After consulting with several scholars, and after referring to many manuscripts, even beyond what was available to me, and subsequent to much thought and deliberation it seems that this portion of the author's words is missing some words or has been changed. That which is thought to be closest to the author's style and which was translated here is:

الذي أضحي به جيد النبوة (حاليا/متحليا/محلي) وهو حالٍ

or الذي تحلي به جيد النبوة وهو حالٍ (اي متحل)

[2] These are technical terms for different types of tradition. *Aḥādīth* (a plural; the singular is *ḥadīth*) are transmissions of the words, actions, or tacit approval of the Prophet ﷺ. *Āthār* (sing. *athar*) transmit words of a 'Companion' of the Prophet ﷺ (a *ṣaḥābī*, plural *ṣaḥābah*—one who saw the Prophet ﷺ while in a state of belief, and who died on that belief) or of a Follower (a *tābiʿī*—one who saw a Companion similarly).

[3] See Ḥājī Khalīfah, *Kashf al-Ẓunūn* 2:169-170.

MENTION OF QUR'ĀNIC VERSES IN THIS REGARD

Allah Ta'ālā says:

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ
وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾ ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾
أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾

And surely We shall test you with something of fear and hunger and loss of wealth and lives and fruit. But give glad tidings to the patient— those who say, when calamity comes to them, 'Indeed we belong to Allah and to Him is our return.' It is they upon whom there are blessings from their Lord, and mercy, and it is they who are on the right path.[1]

1 Al-Zamakhsharī[2] has transmitted in *al-Kashshāf* from al-Imām al-Shafi'ī[3] that he said:

'Loss of fruit means the demise of children.'

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[1] *Qur'ān* 2:155-157.

(1) al-Zamakhsharī, *Tafsīr al-Kashshāf* 2:104.

[2] Abū al-Qāsim Maḥmūd ibn 'Umar ibn Muḥammad al-Zamakhsharī (467-538).
See al-Dhahabī, *Siyar A'lām al-Nubalā'* 20:151, Ibn Khallikān, *Wafayāt al-A'yān* 5:168.

[3] Muḥammad ibn al-Idrīs ibn al-'Abbās ibn' Uthmān ibn Shāfi'ī ibn al-Sā'ib ibn 'Ubayd (150-204).
See al-Dhahabī, *Siyar A'lām al-Nubalā'* 10:5, *Tadhkirat al-Ḥuffāẓ* 1:361, Ibn Khallikān, *Wafayāt al-A'yān* 4:163.

2 Regarding the verse,

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ

Ibn Jarīr,[4] Ibn al-Mundhir,[5] and Ibn Abī Ḥātim[6] in their (separate) commentaries on the Qurʾān, al-Ṭabarānī in *al-Muʿjam al-Kabīr*, and al-Bayhaqī[7] in *al-Shuʿab al-Īmān* all mention the following from Ibn ʿAbbās ﷺ,[8]

'He said: "Allah informs the believers that the world is a place of tests, and He will certainly test them in it. He ordered them to exercise patience and gave them glad tidings when He said {and give glad tidings to the patient}, and He informed (them) that if a believer subjects himself to the order of Allah, and turns to Him and recites *Istirjāʿ*[9] at the time of a calamity, Allah writes for him three good traits: blessings of Allah, His mercy, and achieving the Right Path."'

3 The Prophet ﷺ said:

Whoever recites *Istirjāʿ* at the time of a calamity, Allah helps him

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(2) Ibn Jarīr, *Tafsīr al-Ṭabarī* 3:219, Ibn Abī Ḥātim, *Tafsīr al-Qurʾān al-Aẓīm* 1:263, al-Ṭabarānī, *al-Muʿjam al-Kabīr* 13027 (12:255), al-Bayhaqī, *al-Shuʿab al-Īmān* 9238, 9240 (12:177).

[4] Muhammad ibn Jarir ibn Yazid ibn Kathir al-Tabarī (224-310).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 14:267.

[5] Muḥammad ibn Ibrāhīm ibn al-Mundhir al-Naysābūrī (241-318).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 14:490, Ibn Khallikān, *Wafayāt al-Aʿyān* 4:207.

[6] ʿAbd al-Raḥmān ibn Muḥammad Abī Ḥātim ibn Idrīs ibn al-Mundhir (240-327).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 13:247.

[7] Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī (384-458).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 18:163, Ibn Khallikān, *Wafayāt al-Aʿyān* 1:75.

[8] ʿAbdullāh ibn ʿAbbās ibn ʿAbd al-Muṭṭalib Shaybah ibn Hāshim (d. 32/652).

See al-Dhahabi, *Siyar Aʿlām al-Nubalāʾ* 3:331, Ibn Khallikān, *Wafayāt al-Aʿyān* 3:62.

[9] To recite *Istirjāʿ* means to recite *Innā li-'Llāhi wa innā ilayhi rājiʿūn* (Indeed we belong to Allah and to Him is our return) from the Qurʾānic verse quoted earlier.

back from his calamity, makes his end excellent, and makes for him a pious successor[10] to please him.[11]

[10] This is general in meaning and could refer to a child or a student or a legacy that the person leaves behind.

[11] See al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:26, *Kanz al-ʿUmmāl* 6650, Ibn Jarīr, *Tafsīr al-Ṭabarī* 3:223, Ibn Abī Ḥātim, *Tafsīr al-Qurʾān al-Aẓīm* 1:265.

WHAT HAS BEEN MENTIONED REGARDING:

THE DEMISE OF A CHILD BEING AN EXPIATION FOR SINS

4 Imām Mālik[1] in *al-Muwaṭṭa'*[2] and al-Bayhaqī in *al-Shu'ab al-Īmān* have included the following from Abū Hurayrah ﷺ,[2]

'Certainly the Prophet ﷺ said:

> A believer is constantly tested with regards to his children and close family until he reaches Allah, and has no sins (left).'[3]

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(4) Mālik, *al-Muwaṭṭa'* [596:40], al-Bayhaqī, *al-Shu'ab al-Īmān* 9323.

[1] Abū 'Abdillāh Mālik ibn Anas ibn Mālik ibn Abī 'Āmir ibn 'Amr (93-179).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 8:48, Ibn Khallikān, *Wafayāt al-A'yān* 4:135.

[2] There is a difference of opinion about the name of Abū Hurayrah. Preference is given to 'Abd al-Raḥmān ibn Ṣakhr.

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:578, Ibn al-Athīr, *Usud al-Ghābah* 6:300, al-'Āsqalānī, *al-Iṣābah* 7:348.

[3] Abū Nu'aym, *al-Ḥilyah al-Awliyā* 3:265, al-Dimyātī, al-*Tasallī wa al-Ightibāṭ* 1:32, *Muṣannaf ibn Abī Shaybah* 10811, *Musnad Aḥmad* 7859, 9811, *al-Tirmidhī* 2399, *al-Adab al-Mufrad* 494, *Musnad al-Bazzār* 7998, *Musnad Abī Ya'lā al-Mawṣilī* 5912, 6012, *Ṣaḥīḥ ibn Ḥibbān* 2913, al-*Ḥākim, al-Mustadrak 'alā al-Ṣaḥīḥayn* 1281, al-Bayhaqī, *al-Ādāb* 909, al-Bayhaqī, *Sunan al-Kubrā* 4543 (3:524), *Kanz al-'Ummāl* 6846, *al-Mishkāt al-Maṣābīḥ* 1567.

WHAT HAS BEEN MENTIONED REGARDING:

THE CHILD BEING A VEIL FROM THE FIRE

5 Imam Mālik, Ibn Abī Shaybah,[1] Aḥmad ibn Ḥanbal[2] in his *Musnad*, Ḥumayd ibn Zanjawīh[3] in *Faḍā'il al-Aʿmāl*, al-Bukhārī,[4] Muslim,[5] al-Tirmidhī,[6] al-Nasā'ī[7] and Ibn Mājah[8] include the following narration from Ḥaḍrat Abū Hurayrah ﷺ,

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[1] Abū Bakr ʿAbdullāh ibn Muḥammad ibn Abī Shaybah Ibrāhīm ibn ʿUthmān (159-235).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 11:122, *Tadhkirat al-Ḥuffāẓ* 2:432.

[2] Abū ʿAbdillāh Aḥmad ibn Muḥammad ibn Ḥanbal (164-241).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 11:177, Ibn Khallikān, *Wafayāt al-Aʿyān* 1:63.

[3] Abū Aḥmad Ḥumayd ibn Makhlad ibn Qutaybah Zanjawayh (180-247).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 12:19, *Tadhkirat al-Ḥuffāẓ* 2:550.

[4] Abū ʿAbdullāh Muḥammad ibn Ismāʿīl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizba al-Bukhārī (194-256).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 12:391, Ibn Khallikān, *Wafayāt al-Aʿyān* 4:188.
(5) Mālik, *al-Muwaṭṭaʾ* [567:38], *Musnad Aḥmad* 10120, *al-Bukhārī*, 6656, *al-Muslim* 2632, *al-Tirmidhī* 1060, *al-Nasā'ī* 1875/2015, *Ibn Mājah 1603*.

[5] 'Muslim' refers to the collection of *ḥadīth* termed '*al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar*', by Abū al-Ḥusayn Muslim ibn al-Ḥujjāj ibn Muslim al-Qushayrī al-*Naysābūrī* (204-261).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 12:557, Ibn Khallikān, *Wafayāt al-Aʿyān* 5:194.

[6] Abū ʿĪsā Muḥammad ibn ʿĪsā ibn Sūrah ibn Mūsā ibn Ḍaḥḥāk al-Sulamī al-Būghī (209-279).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 13:270, Ibn Khallikān, *Wafayāt al-Aʿyān* 4:278.

[7] Abū ʿAbd al-Raḥmān Aḥmad ibn Shuʿayb ibn ʿAlī ibn Baḥr ibn Sinān ibn Dīnār al-Nasā'ī (215).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 14:125, Ibn Khallikān, *Wafayāt al-Aʿyān* 1:77.

[8] Abū ʿAbdullāh Muḥammad ibn Yazīd ibn ʿAbdullāh ibn Mājah al-Qazwī al-Rabaʿī (209-273).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 13:277, Ibn Khallikān, *Wafayāt al-Aʿyān* 4:279.

The Prophet ﷺ said:

> No Muslim loses three children and the Fire will touch him, except for fulfilling the vow.[9]

6 And the words given by Muslim are,

> Whoever loses three children who have not yet reached puberty, the Fire will not touch them except for fulfilling the vow.[10]

7 *'Ulamā'*[11] mention that 'fulfilling the vow' means the verse of the Qur'ān,

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا

Al-Nawawī has mentioned:[12] 'And that it refers to each and every one passing the bridge, or *Ṣirāṭ*.'[13]

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[9] See *Musnad al-Bazzār* 7710, *Ṣaḥīḥ ibn Ḥibbān* 2942, al-Bayhaqī, *al-Sunan al-Kubrā* 7134, 13458, 20032, *al-Shu'ab al-Īmān* 9286, *Sharḥ al-Sunnah li al-Baghawī* 1541, al-Dimyāṭī, *al-Tasalli wa al-Ightibāṭ* 1:31, *Kanz al-'Ummāl* 6624, *al-Sunnah li Ibn Abī 'Āṣim* 862, al-Bayhaqī, *Ma'rifah al-Sunan wa al-Āthār* 13459 (10:20).

[10] In this way he will be distanced from the Fire, and he will accordingly not be touched by it. He who is not granted amnesty for his misdeeds will not be distanced from the Hellfire. Allah knows best. May Allah save us from it. The Prophet ﷺ mentioned: 'A believer will be continuously tested with regards to his child and close family members until he meets Allah' [See Ibn 'Abd al-Barr, *al-Tamhīd*, 6:346]. In this there is consolation for the Muslims relating to them being tested with regards to their children, as in this (affliction) there is a veil from the Fire and salvation from punishment [See Abū al-Walīd al-Bājī, *al-Muntaqī Sharḥ al-Muwaṭṭa'* 2:27].

[11] Linguistically, '*Ulamā*' refers to, 'The scholars who are well acquainted with the Islamic sciences,' [J. Milton Cowan, *Hans Wehr*, pg.637]. In this context it is in reference to the *Muḥaddithīn* and Jurists.

(7) 'There is not one of you but will pass over it (Hell),' *Qur'ān* 19:71.

[12] *Ṣaḥīḥ Muslim bi Sharḥ al-Nawawī* 5753 (8:432).

[13] Linguistically, '*Ṣirāṭ*' refers to, 'a way, path, road', [J. Milton Cowan, *Hans Wehr*, pg.511]. In this context it refers to the bridge every being will have to cross, in order to enter paradise. '...and the majority of the '*Ulamā*' say that the oath which is implied is hidden, (By Allah) there is not one of you but will pass over it (Hell)' [See Abū al-Walīd al-Bājī, *al-Muntaqī Sharḥ al-Muwaṭṭa'*, 2:28].

8 Other narrations mention similar boons for losing even one child. Al-Ṭabarānī includes a narration from Ibn Masʿūd ﷺ,[14]

'The Prophet ﷺ said:

Whoever loses one child, his reward is nothing but *Jannah*.'[15] [16]

9 Ibn Abī Shaybah and Muslim include a narration from Abū Hurayrah ﷺ who says:

'A woman came with her child to the Prophet ﷺ and she said: "O Messenger of Allah, make *duʿā*'[17] for him, for I have already buried three children."[18] He said:

Three children?

She said: "Yes." He said:

You have built a great barrier from the fire.'[19]

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(8) Al-Ṭabarānī, *al-Muʿjam al-Kabīr* 10034 (10:86).

[14] 'Abdullāh ibn Masʿūd ibn Ghāfil ibn Ḥabīb ibn Shamkh ibn Fār ibn Makhzūm ibn Ṣāhilah.

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 1:461.

[15] Linguistically, '*Jannah*' refers to, 'paradise', [J. Milton Cowan, *Hans Wehr*, pg.138]. An abode for those who believe in Allah and carry out righteous actions [*Qurʾān* 2:25].

[16] Al-Haythamī, *Majmaʿ al-Zawāʾid* 3998, *Kanz al-ʿUmmāl* 6615.

[17] Linguistically *Duʿā'* (plural. *adʿiyā'*), which is, 'an invocation of God, a supplication, a prayer' [J. Milton Cowan, *Hans Wehr*, pg.283].

[18] There are amenities and hotlines available for those in dire crisis (suicidal, emotional distress), a Centre for those to reach out. Many a times 24-hour, toll free. "If one cannot shake these feelings, it is vital to seek the help of a professional counselor," (Clara Hinton, Child Loss – *The Heartbreak and the Hope*, 30). Throughout the narrations, one will comprehend how the Prophet ﷺ was this 'hub' for his beloved Companions. There was in position an incredible support system. After the demise of the Prophet ﷺ, those who experienced such grief would request the narrations of the Prophet ﷺ via his Companions. How very fortunate we are for these discourses, which help transport us through the dark tunnel of hopelessness.

[19] See *al-Nasāʾī* 1877, *Musnad Aḥmad* 9437, *Musnad Abī Yaʿlā al-Mawṣilī* 6091,

10 Abū Nu'aym[20] in his *Awālī al-Waḥshiyyāt* includes the following from Abū Hurayrah ﷺ who says:

'While the Prophet ﷺ was sitting, a woman came with her son and said: "O Messenger of Allah, make *du'ā'* that Allah grant me benefit through this son of mine as I was bereaved of two before him." He made *du'ā'* for the child. When she left, he said:

> No servant (of Allah) loses three children who have not yet attained puberty except that with the limbs of his children Allah will conceal every limb of his from the Fire.'[21]

11 Ibn Abī Shaybah, Aḥmad, al-Ṭabarānī, and Ibn Qāni'[22] include the following from al-Ḥārith ibn Aqyash[23] who says:

'I heard the Prophet ﷺ say:

> No Muslim loses four children who have not yet attained puberty except that Allah will enter him into *Jannah* by virtue of His mercy on them.

They (his Companions) said: "O Messenger of Allah, or three?" He said:

> Or three.

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al-Bayhaqī, *al-Sunan al-Kubrā* 7141, *al-Shu'ab al-Īmān* 9290, al-Bukhārī, *al-Adab al-Mufrad* 144, al-Bayhaqī, *al-Ādāb* 922, al-Dimyātī, al-*Tasallī wa al-Ightibāṭ* 1:35, *Kanz al-'Ummāl* 6589.

[20] Abū 'Nu'aym Aḥmad ibn 'Ābdillāh ibn Aḥmad ibn Isḥāq ibn Mūsā ibn Wā'il al-Iṣbahānī (336-430).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 17:453; Ibn Khallikān, *Wafayāt al-A'yān* 1:91.

[21] *Al-Thānī min al-Waḥshiyyāt* 1:58.

(11) *Muṣannaf ibn Abī Shaybah* 11879, *Musnad Aḥmad* 17859, 22665, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 3361 (3:301), Ibn Qāni', *Mu'jam al-Ṣaḥābah* 1:184.

[22] Abū al-Ḥusayn 'Abd al-Bāqī ibn Qāni' ibn Marzūq ibn Wāthiq (266-351).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 15:526.

[23] Al-Ḥārith ibn Aqyash/Aqyas.

See Ibn al-Athīr, *Usud al-Ghābah* 1:447, al-Mizzī, *Tahdhīb al-Kamāl* 5:213.

They said: "O Messenger of Allah, or two?"[24] He said:

Or two.'[25]

12 Al-Dimyātī has included the following in *Kitāb al-Tasallī wa al-Ightibāṭ* from al-Ḥashās ibn Bakr[26] —a *Ṣaḥābī*— from the Prophet ﷺ, who said:

Whoever meets Allah with five things will be saved from the Fire and will be entered into *Jannah*: *Subḥāna 'Llāh*, *Alḥamdu li-'Llāh*, *Lā ilāha illa 'Llāh*, *Allāhu akbar*, and (losing) a child (for whose loss) reward was hoped.[27]

13 Aḥmād, ʿAbd ibn Ḥumayd in his *Tafsīr*, Ibn Mandah and Abū Nuʿaym, both in *Maʿrifah al-Ṣaḥābah*, and Ibn Qānīʿ in his *Muʿjam* have all included the following from Ḥassān ibn Kurayb,[28]

ʿA boy passed away in Homs. His father was greatly grieved at his loss. Ḥawshab, the *Ṣaḥābī* of the Prophet ﷺ, said to him:

"Should I not inform you of what I heard the Prophet ﷺ saying regarding (a boy) similar to your son here? A *Ṣaḥābī* had a son that was almost mature, who used to come with his father to the Prophet ﷺ. The Prophet ﷺ said:

I don't see so and so.

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[24] The reward for a parent losing two children will hold equal to the parent who has lost three [See *Tuḥfah al-Aḥwadhī* 4:144].

[25] Al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:83, Ibn Mākūlā, *al-Ikmāl* 3:148, al-Ḥākim, *al-Mustadrak ʿalā al-Ṣaḥiḥayn* 239, *Kanz al-ʿUmmāl* 6581.

[26] Al-Hashās ibn Bakr,

See Ibn al-Athīr, *Usud al-Ghābah* 2:12.

[27] See *Kanz al-ʿUmmāl* 43667.

(13) *Musnad Aḥmad* 15843 (25:167), Abū Nuʿaym, *Maʿrifah al-Ṣaḥābah* 2:880.

[28] Ḥassān ibn Kurayb al-Himyari al-Raʿini.

See al-Mizzī, *Tahdhīb al-Kamāl* 6:40.

They (the Companions with them) said: "O Messenger of Allah, his son passed away, and he is extremely grieved." The Prophet ﷺ said to him when he saw him:

> Would you prefer that your son be with you, as courageous as any child; would you prefer that your son attains old age in the best of forms; or that it be said to you, Enter *Jannah* as a reward for what We took from you?"'[29]

14 Aḥmad includes the following from Ḥawshab al-Fahrī[30] from the Prophet ﷺ, who said:

> Whoever loses a child and is patient and hopes for reward, it will be said to him, Enter *Jannah* by virtue of what was taken from you.[31]

15 Ibn Abī Shaybah, Aḥmad, al-Bukhārī in *al-Adab*, and al-Ṭabarānī all include the following from Umm Sulaym ﵂ [32] who says:

'I heard the Prophet ﷺ saying:

> No two Muslims lose three children who have not yet attained puberty except that Allah enters them into *Jannah* by virtue of His mercy on them.

I said: "Or two?"

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[29] See al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:87, *Kanz al-'Ummāl* 42960, (14) *Musnad Aḥmad* 25:168—it is worded similar at the end of the narration. See footnote six under this narration.

[30] Ḥawshab al-Fahrī.
See Ibn al-Athīr, *Usud al-Ghābah* 2:88.

[31] See al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:88.
(15) *Muṣannaf ibn Abī Shaybah* 11882, *Musnad Aḥmad* 27429, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 305 (25:126).

[32] Umm Sulaym bint Milḥān ibn Khālid al-Ghumayṣā' (d. 30/650).
See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:304.

He said: 'Or two.'[33]

16 Al-Ṭabarānī includes the following from Umm Mubashshir ﷺ:[34]

'Indeed, the Prophet ﷺ said to her:

> O Umm Mubashir, whoever sends forth three children, Allah enters him into *Jannah* by Allah's grace.

So she said: "Or two?" He said:

> Or two.'[35]

17 Abū Qurrah al-Zabīdī[36] has included in his *Sunan* the following from Umm Mubashshir ﷺ, an *Anṣārī* woman,

'Certainly the Prophet ﷺ said to her while she was making (a dish of) *hīs*:[37]

> Whoever loses three children as is patient and hopes for reward, Allah enters him into *Jannah*.

She said: "Or two, O Messenger of Allah?" He said:

> Or two, O Umm Mubashshir.'[38]

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[33] See al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:94.

(16) al-Ṭabarānī, *al-Muʿjam al-Kabīr* 270 (25:103).

[34] Umm Mubashshir.

See Ibn al-Athīr, *Usud al-Ghābah* 7:376,377.

[35] See al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:96, al-Haythamī, *Majmaʿ al-Zawāʾid* 3990, *Kanz al-ʿUmmāl* 6625.

[36] Abū Qurrah Mūsā ibn Ṭāriq al-Zabīdī (d. 94/712).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 9:346.

[37] A dish made with dates, cheese and *Ghī* (butter).

[38] See al-Ṭabarānī, al-*Muʿjam al-Kabīr* 270 (25:103), al-Haythamī, *Majmaʿ al-Zawāʾid* 3990, al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:96, al-Aṣbahānī, *al-Targhīb wa al-Tarhīb* 2293.

18 Al-Bazzār,[39] and al-Ḥākim (who judges it to be 'sound'), include the following from 'Abdullāh ibn Buraydah ﷺ,[40] from his father who says:

'I was with the Prophet ﷺ when news reached him that an *Anṣārī* woman had lost her child over which she was greatly grieved. The Prophet ﷺ stood up with his *Ṣaḥābah*. When he entered, he said:

> News has reached me that you are greatly grieved.

So she said: "Why should I not be greatly grieved when I am a *raqūb*?[41] None of my children remains alive." So he said:

> Truly, a *raqūb* is a woman whose children remain alive. No Muslim woman loses three children, and hopes for reward for them, except *Jannah* is entailed for her.

Then 'Amr said: "Or two?" He said:

> Or two.[42]

19 Aḥmad, and al-Bayhaqī in *al-Shu'ab*, have included the following from Jābir ﷺ[43] who says:

'I heard the Prophet ﷺ saying:

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[39] Abū Bakr Aḥmad ibn 'Amr ibn 'Abd al-Khāliq al-Baṣrī al-Bazzār (210-292).
See al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:554, *Tadhkirat al-Ḥuffāẓ* 6:653.
(18) *Musnad al-Bazzār* 4401, al-Ḥākim, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 1416 (1:540).

[40] 'Abdullāh ibn Buraydah (d. 115/733).
See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:50.

[41] This was a derogatory term used to refer to a woman whose children did not remain alive.

[42] See al-Bayhaqī, *al-Shu'ab al-Īmān* 9301, al-Haythamī, *Majma' al-Zawā'id* 3986, *Kanz al-'Ummāl* 8675.
(19) *Musnad Aḥmad* 14285, al-Bayhaqī, *al-Shu'ab al-Īmān* 9289.

[43] Jābir ibn 'Abdillāh ibn 'Amr (d. 78/697).
See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:189, Ibn al- Athīr, *Usud al-Ghābah* 1:362, al-'Asqalānī, *al-Iṣābah* 1:546.

Whoever loses three children and hopes for reward for them has entered *Jannah*.

We said: "O Messenger of Allah, or two?" He said:

Or two.'[44]

20 Ibn Abī al-Dunyā[45] includes the following in *Kitāb al-ʿAzā* from Anas ﷺ,[46] who says:

'The Prophet ﷺ said:

Whoever hopes for reward for three of his own children[47] has entered *Jannah*.

A woman said: "Or two?" He said:

Or two.'[48]

21 Al-Ṭabarānī includes the following from Jābir ibn Samurah ﷺ[49] who says:

'The Prophet ﷺ said:

Whoever buries three children and is patient over (losing) them and hopes for reward, *Jannah* is entailed for him.

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[44] See, al-Bukhārī, *al-Adab al-Mufrad* 146, *Ṣaḥīḥ ibn Ḥibbān* 2946, *Kanz al-ʿUmmāl* 6613, al-Bayhaqī, *al-Ādāb* 923.

[45] ʿAbdullāh ibn Muḥammad ibn ʿUbayd ibn Sufyān ibn Qays al-Qurayshī (b. 280/893). See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 13:397, *Tadhkirat al-Ḥuffāẓ* 2:677.

[46] Anas ibn Mālik ibn al-Naḍr (d. 93/711).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 3:395, Ibn al-Athīr, *Usud al-Ghābah* 1:177, al-ʿĀsqalānī, *al-Iṣābah* 1:275.

[47] 'Own children' translates *sulb*; i.e., not adopted children.

[48] See *al-Nasā'ī* 2011, *Ṣaḥīḥ ibn Ḥibbān* 2943, *Kanz al-ʿUmmāl* 6570.

(21) Al-Ṭabarānī, *al-Muʿjam al-Awsaṭ* 2489 (3:63).

[49] Jābir ibn Samurah ibn Junādah ibn Jundub (d. 76/695).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 3:186, Ibn al-Athīr, *Usud al-Ghābah* 1:357, al-ʿĀsqalānī, *al-Iṣābah* 1:542.

Umm Ayman said: "Or two?" He said:

Or one. He then remained silent and then said: And one."[50]

22 Al-Ṭabarānī includes a narration from Ibn Masʿūd ﷺ who says:

The Prophet ﷺ said:

Whoever loses one child, their reward is nothing but *Jannah*.[51]

23 Ibn Abī Shaybah includes the following from Abū Umāmah ﷺ[52] who says:

The Prophet ﷺ said:

There are no two believers who lose three children who have not yet attained puberty, except Allah will enter them into *Jannah* by the grace of His mercy upon them.[53]

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[50] al-Haythamī, *Majmaʿ al-Zawāʿid* 3995.

(22) Al-Ṭabarānī, *al-Muʿjam al-Awsaṭ* 5753 (6:46), *al-Muʿjam al-Kabīr* 10034 (10:105).

[51] See *Kanz al-ʿUmmāl* 6615.

(23) *Muṣannaf ibn Abī Shaybah*, 11881.

[52] Abū 'Umāmah Ṣudayy ibn ʿAjlān ibn Wahb al-Bāhilī (d. 81/700).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 3:359, Ibn al-Athir, *Usud al-Ghābah* 3:14, al-'Āsqalānī, *al-Iṣābah* 3:339.

[53] al-'Aynī, *'Umdah al-Qārī* (8:28).

WHAT HAS BEEN MENTIONED REGARDING:

INTERCESSION[1] FOR THE PARENTS BY THE CHILDREN

24 Abū Nuʿaym in his *al-Ḥilyah*[2] includes a narration from Ḥaḍrat Abū Umāmah ﷺ,

'The Prophet ﷺ said:

> Muslim children, on the day of *Qiyāmah*[3] will be under the *ʿArsh* (throne) of Allah, interceding, and their intercession will be accepted.'[4]

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[1] Intercession is in essence becoming a means for someone else to gain benefit or to be saved from harm. Intercession in Islam is normally divided into two categories and will occur on the Day of Judgement: One is the exclusive intercession that Allah will bless Our Prophet ﷺ with on the Day of Judgement which is explained in different narrations [See *al-Bukhārī* 4435, Muslim, 501 etc.). The second is a general intercession that Allah will allow for the Messengers, pious, the martyrs and others for the sinning believers who will be doomed to *Jahannam*. The intercession of children for their parents will be classified under this second category.

(24) Abū Nuʿaym, *Tārikh Aṣbahān* 1:439.

[2] This is one of his amazing books, *al-Ḥilyah al-Awliyā'*. It is reported, 'Students of *ḥadīth* would gather around him. Each day, one from amongst them would read what he wished until close to *Ẓuhr* prayer. At times, when he rose to depart toward his house, a portion would be read to him along the road' (al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 17:459). When the book was compiled, it was taken to *Nīshāpūr* and sold for 400 dīnārs (al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 17:459).

[3] Referring to the day of resurrection, the day of final judgement, [J. Milton Cowan, *Hans Wehr*, 800].

[4] See al-Wādʿī, *al-Shifā'ah* 159, Ibn Asākir, *Tarīkh Dimashq* 2191 (18:193).

25 Ḥumayd ibn Zanjawīḥ, Muslim, and Abū Nu'aym relate from Abū Ḥassān[5] who said:

'I said to Abū Hurayrah ﷺ: "Two of my sons have passed away, so relate a *ḥadīth*[6] that you heard from the Prophet ﷺ which will bring joy to our hearts regarding those we lost." He [the Prophet ﷺ] said:

> Your small ones are the *Da'āmīṣ* of *Jannah*. The little one will meet his parents: he will grab hold of the flap of your clothes as I am grabbing hold of the flap of your clothes, and he won't let go until he gets himself and his parents entered into *Jannah*.'[7]

26 The narration of Abū Nu'aym has these words,

> He won't separate from them until he enters them into *Jannah*.[8]

Da'mūṣ [plural: *Da'āmīṣ*] refers to a small aquatic animal, but it also holds the meaning of one who is allowed free entry. The *ḥadīth* means that they (the children) are freely roaming *Jannah*, allowed entry into all homes, and not stopped from any place, just as in this world they are

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(25) *Al-Muslim* 2635.

[5] Abū Ḥassān al-A'raj.

See al-'Asqalānī, *Tahdhīb al-Tahdhīb* 287 (12:72).

[6] The Arabic word *ḥadīth* has the primary connotation of 'new', being used as the antonym of *qadīm*, 'old'. Lexically it denotes communication, story, conversation: religious or secular, historical or recent [J. Milton Cowan, *Hans Wehr*, 161]. According to *Muḥaddithūn* it stands for, 'what was transmitted on the authority of the Prophet, his deeds, saying, tacit approval.' [See M. Azami, *Studies in Ḥadīth Methodology and Literature* 1-3].

[7] See *Musnad Aḥmad* 10331, 10620, al-Bayhaqī, *Sunan al-Kubrā* 7142, 7143, *Sharḥ al-Sunnah li al-Baghawī* 1544, *al-Qaḍā wa al-Qadar* 633, al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:34, *Musnad al-Bazzār* 9548, *al-Mishkāt al-Maṣābīḥ* 1752.

[8] The child will hold on to his [parents] clothes or [it is said] his hands. He will not cease until Allah enters his parents into *Jannah*. This provides testimony to the Muslim children dwelling in *Jannah*. Similarly, the parents will dwell in *Jannah* if they hope for reward (on losing the children).

See Mullā 'Alī Qārī, *al-Mirqāt* 5:502.

not barred from entering those places where veiled women are.[9]

27 Sa'īd ibn Manṣūr[10] records in his *Sunan* from Anas ﷺ,

'A person who lost his son was consoled by the Prophet ﷺ with the words:

> Will it not please you that he will be at your side on the Day of *Qiyāmah*, when it will be said to him, "Enter *Jannah*," and he will say, "O My Lord, and my parents?" And he will continue to intercede on behalf of his parents until Allah accepts his intercession on behalf of his parents, and enters them all into *Jannah*.'

28 Ibn Abī al-Dunyā in his book *al-'Azā* and al-Bayhaqī in *al-Shu'ab al-Īmān* both include the following from Anas ﷺ,

'A son of 'Uthmān ibn Maẓ'ūn ﷺ[11] passed away causing him extreme grief. The Prophet ﷺ said to him:

> Certainly *Jannah* has eight doors and *Jahannam*[12] has seven doors. Will it not please you that you will come to no door thereof except that you will find your son at your side holding on to your waist, interceding for you to your *Rabb*?[13]

He said: "Yes." The Muslims (*Ṣaḥābah*) said: "O Messenger of Allah, will we also receive a reward similar to 'Uthmān's ﷺ for the children we send

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[9] See footnotes of al-Baghawī, *Sharḥ al-Sunnah* 1544 and footnotes of al-Suyūṭī, *al-Dībāj 'alā Ṣaḥīḥ Muslim* 549.

[10] Abū 'Uthmān Sa'īd ibn Mansūr ibn Shu'bah al-Marwazī.

See al-Dhahabī, *Tadhkirat al-Ḥuffāẓ* 1:202.

[11] 'Uthmān ibn Maẓ'ūn ibn Ḥabīb ibn Wahb ibn Ḥuthāfah ibn Jumaḥ ibn 'Amr (d. 3/624). See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:153, Ibn al-Athīr, *Usud al-Ghābah* 3:548, al-'Āsqalānī, *al-Iṣābah* 4:381.

[12] Linguistically, '*Jahannam*' refers to 'Hell', [J. Milton Cowan, *Hans Wehr*, pg.144]. An abode for those who disbelieve in Allah.

[13] Linguistically, '*Rabb*' refers to 'Lord', [J. Milton Cowan, *Hans Wehr*, pg.320].

forth?" The Prophet ﷺ said:

> Yes, for those amongst you who are patient and who hope for reward (from Allah).'[14]

29 Al-Bayhaqī also includes in *al-Shuʿab* the following narration from Abū Hurayrah ؓ,

'The Prophet ﷺ said:

> There are no two Muslims who lose three children who have not attained puberty except Allah will enter them into *Jannah*, and their parents by the grace of His mercy. They will be at one of the doors of *Jannah* and it will be said to them: "Enter *Jannah*." They will say: "Not until our parents come." So it will be said to them: "Enter *Jannah*, you and your parents, by the grace of Allah's mercy."[15]

30 Ibn Saʿd,[16] al-Ṭabarānī and Ibn Sakan[17] include the following narration from Muḥammad ibn Sīrīn,[18] who says:

'Ḥabībah ؓ[19] told him that she was in the home of the Prophet ﷺ. The Prophet ﷺ came and said:

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[14] See ʿAlā al-Dīn al-Muftī, *Kanz al-ʿUmmāl* 8673, 8674.

(29) Al-Bayhaqī, *al-Shuʿab al-Īmān* 9291, al-Bayhaqī, *Sunan al-Kubrā* 7144.

[15] *Musnad Abī Yaʿlā al-Mawṣilī* 6079.

(30) Al-Ṭabarānī, *al-Muʿjam al-Kabīr* 570, (24:224).

[16] Abū ʿAbdillāh Muḥammad ibn Saʿd ibn Munīʿ (168-230).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 10:664, Ibn Khallikān, *Wafayāt al-Aʿyān* 4:351, al-Mizzī, *Tahdhīb al-Kamāl* 25:255, al-ʿĀsqalānī, *Tahdhīb al-Tahdhīb* 3:571.

[17] Abū ʿAlī Saʿīd ibn ʿUthmān ibn Saʿīd ibn al-Sakan (294-353).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 16:117, *Tadhkirat al-Ḥuffāẓ* 3:937.

[18] Muḥammad ibn Sīrīn (33-110).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 4:606, Ibn Khallikān, *Wafayāt al-Aʿyān* 4:181.

[19] It either refers to Ḥabībah bint Sahal al-Anṣāriyyah.

See Ibn al-Athīr, *Usud al-Ghābah* 7:58.

or Ḥabībah bint ʿUbaydullāh ibn Jahsh.

> No two Muslims lose three children who have not yet reached puberty except they (the children) will be brought on the Day of Judgement whereupon they will be asked to wait at the doors of *Jannah*, and it will be said to them, "Enter *Jannah*," and they will say, "Only if our parents enter."'[20]

Ibn Sīrīn said that he didn't recall whether their being told, "Enter, you and your parents," was on the third or on the fourth request.

ʿĀʾishah ﵂[21] [who was present] said to the woman: "Did you hear [the words of the Prophet ﷺ]?" She said: "Yes."

Ḥafiẓ Dimyāṭī[22] says that this Ḥabībah is Ḥabībah bint Sahal ﵂, the wife of ʿUbayy ibn Kaʿb.[23] The narration as given in al-Ṭabarānī has her as Ḥabībah bint Abī Ṣufyān. Dimyāṭī says this is an error. I (Suyūṭī) say: Ibn Sakan's book also says it is Ḥabībah bint Abī Ṣufyān, which is also an error. I judge that it is Ḥabībah bint Umm Ḥabībah ﵂,[24] the wife of the Prophet ﷺ.

See Ibn al-Athīr, *Usud al-Ghābah* 7:59.

[20] Al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:92.

[21] ʿĀʾishah bint Abī Bakr ibn Abī Quḥāfah ʿUthmān ibn ʿĀmir ibn ʿAmr ibn Kaʿb ibn Saʿd (d. 58/678).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 2:135, Ibn al-Athīr, *Usud al-Ghābah* 7:178, al-ʿĀsqalānī, *al-Iṣābah* 8:231.

[22] Abū Muḥammad ʿAbd al-Muʿmin ibn Khalaf ibn Abī al-Ḥasan al-Dimyāṭī (613-705)

See al-Dhahabī, *Tadhkirat al-Ḥuffāẓ* 4:1477.

[23] Ubayy ibn Kaʿb ibn Qays ibn ʿUbayd ibn Zayd ibn Muʿāwiyyah ibn ʿAmr ibn Mālik (d. 22/642).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 1:389, Ibn al-Athīr, *Usud al-Ghābah* 1:64, al-ʿĀsqalānī, *al-Iṣābah* 1:180.

[24] Ramlah bint Abī Sufyān Sakhr ibn Ḥarb ibn Umiyyah ibn ʿAbd al-Shams ibn ʿAbd Manāf (d. 44/625).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 2:218, Ibn al-Athīr, *Usud al-Ghābah* 7:108, *al-Iṣābah* 8:140.

31 In his *al-Ḥilyah*, Abū Nu'aym includes the following narration from Anas ﷺ,

'The Prophet ﷺ said:

On the Day of *Qiyāmah*, an announcement will be made amongst the children of the Muslims, "Leave your graves," and they will leave their graves. Then a second announcement will be made amongst them, "Enter *Jannah* in groups," and they will say, "O Our *Rabb*, and our parents with us?" Then a third announcement will be made amongst them, "Enter *Jannah* in groups," and they will say, "O Our *Rabb*, and our parents with us?" The fourth time it will be said, "...and your parents with you!" Then each child will jump towards his parents and hold their hands, and they will enter *Jannah*. They will recognise their fathers and mothers more on that day than the children in your homes.'[25]

32 Ḥumayd ibn Zanjawīh includes a narration from Thawbān ﷺ,[26] the freed slave of the Prophet ﷺ,

'The Prophet ﷺ said:

> Certainly the *Mutaqā'īs* and the *Mudhall* (humble, downtrodden) will enter *Jannah*.

Someone asked: "O Abū 'Abdullāh, who is a *Mutaqā'īs*?" He said: "They are the Muslim children spread across the Earth." The Angels will gather them and say to them, "Enter *Jannah*." They will remain rooted to their places and will say, "Not until our fathers and mothers enter." And the *Mudhall* are the poor *Muhājirīn* who will come with their weapons. Allah will create wings for them with which they will fly until they enter *Jannah*.'

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[25] The children whom the parents had lost will recognise their parents better than the children that were with their parents their whole lives, even though the children lost had not seen their parents for a much longer period.

[26] Thawbān al-Nabawī (d. 54/673).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:15, Ibn al-Athīr, *Usud al-Ghābah* 1:350.

33 Aḥmad includes the following narration through Shuraḥbīl ibn Shuf'ah,[27] from a companion of the Prophet ﷺ who said he heard the Prophet ﷺ say:

> On the Day of Judgment, the children will be told: "Enter *Jannah*." And they will say: "O Lord, not until our fathers and mothers enter." They will then come and Allah will say, "Why is it that I see them upset? Enter *Jannah*." They will say, "O Our *Rabb*, and our parents?" Then Allah will say, "Enter *Jannah*, you and your parents."

34 Ibn Abī Shaybah, Aḥmad, Ḥumayd ibn Zanjawīh, al-Bukhārī, Muslim and al-Nasā'ī all include the following narration from Ḥaḍrat Abū Sa'īd al-Khudrī ؓ,[28]

'The women said: "O Messenger of Allah, the men have overpowered us with regards to having access to you, so please fix a day for us in which we can come to you." The Prophet ﷺ promised them a fixed time in which he spoke to them and advised them and then said:

> No woman from amongst you loses three children except they will be a veil[29] for her from the Fire.

So a woman said: "And two, as I have lost two?" The Prophet ﷺ said:

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(33) *Musnad Aḥmad* 16971.

[27] Shuraḥbīl ibn Shuf'ah.

See Ibn al-Athīr, *Usud al-Ghābah* 2:577, al-'Asqalānī, *Taqrib al-Tahdhib* 1:265.

(34) *Muṣannaf ibn Abī Shaybah* 11876, 11998, *Musnad Aḥmad* 11296, *al-Bukhārī* 101, 102, 1249, 7310, *al-Muslim* 2634, al-Nasā'ī, *Sunan al-Kubrā* 5896, 5897.

[28] Sa'd ibn Mālik ibn Sinān ibn Tha'labah ibn 'Ubayd ibn al-Abḥar ibn 'Awf ibn al-Ḥārith ibn al-Khazraj (d. 74/693).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:168, Ibn al-Athīr, *Usud al-Ghābah* 2:420, *al-Iṣābah* 3:65.

[29] A sturdy barrier and a firm barricade, which prohibits by means of a partitioning wall (between the parent and the Fire) [See Mullā 'Alī Qārī, *al-Mirqāt* 3:1252].

Or two.'[30]

35 Ibn Abī Shaybah, Aḥmad, Ḥumayd ibn Zanjawīh, ʿAbd ibn Ḥumayd[31] in his *Tafsīr*, Tirmidhī, Ibn Mājah, and al-Bayhaqī in *al-Shuʿab* all include the following narration from Ḥaḍrat ʿAbdullāh Ibn Masʿūd ﷺ:

'The Prophet ﷺ said:

> Whosoever sends forth three children who have not yet attained puberty, they will be a fortress for him against the Fire.

Abū Dharr ﷺ[32] said: "I sent forth two." The Prophet ﷺ said:

> And two.

Ubayy ibn Kaʿb ﷺ, the leader of the *Qurrā*, said: "I have sent forth one." The Prophet ﷺ said:

> And one, but that is at the initial point of the tragedy.'[33] [34]

36 Al-Ṭabarānī includes the following narration in his book *al-Kabīr* from some of the daughters of the freed slave of Abū Wāthilah,[35] who relates as follows:

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[30] See *Ṣaḥīḥ ibn Ḥibbān* 2944, *Musnad Abī Yaʿlā al-Mawṣilī* 1279, *Sharḥ al-Sunnah li al-Baghawī* 1546, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:38.

(35) *Musnad Aḥmad* 4077, *al-Tirmidhī* 1061, *Ibn Mājah* 1606, *al-Shuʿab al-Īmān* 9293.

[31] ʿAbd ibn Ḥumayd ibn Nasr al-Kassī or al-Kashī (170-249).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 12:235.

[32] Abū Dharr Jundub ibn Junādah al-Ghifārī (d. 31/652).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 2:46, Ibn al-Athīr, *Usud al-Ghābah* 6:92, al-ʿĀsqalānī, *al-Iṣābah* 7:105.

[33] Referring to the *ḥadīth* wherein the Prophet ﷺ said: 'Patience is at the initial point of the tragedy.' So the meaning here is that if *ṣabr* (patience) is exercised suitably at the initial point of experiencing such a tragedy, then this will be the promised boon.

[34] See *Musnad Abī Yaʿlā al-Mawṣilī* 5116, *al-Mishkāt al-Maṣābīḥ* 1755, *Kanz al-ʿUmmāl* 6607, 8680, al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:34.

(36) Al-Ṭabarānī, *al-Muʿjam al-Kabīr* 231 (22:96).

[35] Wāthilah ibn al-Asqaʿ ibn Kaʿb ibn ʿĀmir (d. 85/704).

'Rayyān's son passed away and Wāthilah attended (the funeral). When they left, Wāthilah waited at the gates of Damascus[36] and Rayyān passed by. Wāthilah said to him: "O Abū Sa'īd, may Allah heal you in your difficulty. I heard the Prophet ﷺ saying:

> Whosoever buries three children, Allah makes the Fire forbidden upon him.'"[37]

37 Al-Bazzār, in his *Musnad*, and al-Ṭabarānī have included the following narration from 'Uthmān ibn Abī al-'Āṣ ﷺ:[38]

'The Prophet ﷺ said:

> Truly, anyone who has sent forth three children in Islām has taken the protection of a solid shield against the Fire.'[39]

38 Al-Dāraquṭnī[40] has recorded in *al-Ifrād* from Ḥaḍrat Zubayr ibn al-'Awwām ﷺ[41] who says:

'The Prophet ﷺ said:

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:383, Ibn al-Athīr, *Usud al-Ghābah* 5:377, al-'Āsqalānī, *al-Iṣābah* 6:462.

[36] He [Wāthilah] lived in Damascus and was the last companion of the Prophet to pass away in Damascus. Therefore, I would assume that this incident also took place there.

[37] See *Kanz al-'Ummāl* 6556, al-Haythamī, *Majma' al-Zawā'id* 3979.

(37) *Musnad al-Bazzār* 2324, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 8345.

[38] Abū 'Abdillāh 'Uthmān ibn Abi al-'Āṣ (d. 51/671).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:374, al-'Āsqalānī, *al-Iṣābah* 4:373.

[39] al-Haythamī, *Kashf al-Astār* 859, *Musnad Abī Ya'lā al-Mawṣilī* 6069.

(38) *Kanz al-'Ummāl* 6611 and 8672 (references to *al-Ifrād*).

[40] 'Alī ibn' Umar ibn Aḥmad ibn Mahdī ibn Mas'ūd ibn Dīnar ibn 'Abdullāh al-Daraquṭnī (103-385).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 16:449, *Tadhkirat al-Ḥuffāẓ* 3:991.

[41] Zubayr ibn al-'Awwām ibn Khuwaylid ibn Asad ibn 'Abd al-'Uzzā ibn Quṣayy ibn Kilāb ibn Murrah (d. 64/683).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:41, Ibn al-Athīr, *Usud al-Ghābah* 2:285.

Whoever loses three children who have not yet attained puberty, they will be a veil for him from the Fire.'

39 Abū al-Ḥusayn al-Nūrī[42] in his *Mashīkhah* includes the following narration from Anas ﷺ, who said:

'Zubayr ﷺ lost a son and he was greatly pained. He said: "O Messenger of Allah, we are ready to present ourselves (to serve *Dīn*),[43] instead of our children (as they have left this world)." The Prophet ﷺ said:

Whoever loses three children that have not yet reached puberty, they will be a veil between him and the Fire.'[44]

40 Mālik includes the following in his *al-Muwaṭṭa'* from Abū Nadir al-Salamī ﷺ:[45]

'Certainly the Prophet ﷺ said:

No Muslim loses three children, and hopes for reward for their loss, except that they will be a shield for him from the Fire.

A woman who was next to the Prophet ﷺ said: "Or two?" The Prophet ﷺ said:

Or two.[46]

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[42] Abū al-Ḥusayn Aḥmad ibn Muḥammad al-Khurāsānī al-Baghawī (d. 295/907).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 14:70.

[43] Linguistically '*Dīn*' refers to 'religion, creed, faith, belief,' [J. Milton Cowan, *Hans Wehr*, pg.306].

[44] *Musnad al-Bazzār* 6472, al-'Asqalānī, *Taghlīq al-Taʿlīq* 2:498, Abū Awwānah, *al-Musnad al-Ṣaḥīḥ al-Mukharraj ʿalā Ṣaḥīḥ Muslim* 11499 (20:148).
(40) *Al-Muwaṭṭa'* [568:39].

[45] Unknown amongst the *Ṣaḥābah* and *Tābiʿīn*.
See al-Suyūṭī, *Tanwīr al-Ḥawālik* 1/183, Muḥammad ibn 'Abd al-Bāqī al-Zurqānī, *Sharḥ al-Zurqānī* 2/111.

[46] al-Dimyāṭī, *al-Tasalli wa al-Ightibāṭ* 1:75.

41 Saʿīd ibn al-Manṣūr, al-Bazzār and al-Ṭabarānī all include the following narration from Zuhayr ibn ʿAlqamah[47] who says:

ʿAn Anṣārī woman came to the Prophet ﷺ regarding a child she had lost. It seemed as if people were rebuking and scolding her. She said: "O Messenger of Allah, I lost two children besides this one after accepting Islām." The Prophet ﷺ said:

> In truth you have safeguarded yourself from the Fire with a sturdy barrier.'[48]

42 Ibn Abī Shaybah and Aḥmad include the following narration from a *Ṣaḥābī*:

ʿA woman came to the Prophet ﷺ with her son and said: "O Messenger of Allah, make *duʿā* that Allah keeps him with me, for three before him have passed away."

The Prophet ﷺ asked:

> From when you accepted Islām?

She said: "Yes." The Prophet ﷺ said:

> A very strong shield.'[49]

43 Ibn Abī Shaybah includes the following narration from Ḥaḍrat ʿĀʾishah ؓ who said:

ʿWhoever sends forth three children while being patient and hoping for

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(41) *Al-Muʿjam al-Kabīr* 5307 (5:273).

[47] Zuhayr ibn ʿAlqamah al-Bajalī al-Thaqafī.

See Ibn al-Athīr, *Usud al-Ghābah* 2:305.

[48] al-Haythamī, *Majmaʿ al-Zawāʾid* 3978, al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:89

(42) *Muṣannaf ibn Abī Shaybāh* 11889, *Musnad Aḥmad* 20782, 20783.

[49] See *al-Muʿjam al-Kabīr* 708 (24:279), *al-Āḥād waʾl Mathānī* 3303 (6:90), al-Haythamī, *Majmaʿ al-Zawāʾid* 3971, Abū Nuʿaym, *Maʿrifah al-Ṣaḥābah* 7647 (6:3336).

(43) *Muṣannaf ibn Abī Shaybāh* 11883.

reward, they will be a barrier against the Fire.'[50]

44 Al-Ṭabarānī includes the following narration from ʿAbd al-Raḥmān ibn Bashīr al-Anṣārī ﷺ[51] who says:

'The Prophet ﷺ said:

> Whoever loses three children that have not yet attained puberty will not enter the Fire expect to pass it by.'[52]

This means crossing the bridge, or *Ṣirāṭ*.

45 Ibn al-Sakan records the following narration from Ibn Sīrīn about a woman called Rajā al-Anṣāriyyah, who said:

'I was with the Prophet ﷺ when a woman came to him with her son and said: "O Messenger of Allah, make *duʿā'* to Allah for blessings for me with regards to him [i.e., her son], as I have lost three children since accepting Islām." So the Prophet ﷺ said:

> A strong fortress.

A man sitting next to the Prophet ﷺ said to me: "O Rajā, do you hear what Allah's Messenger is saying?"'[53]

46 Ibn al-Sakan also records the following from Muḥammad ibn Sīrīn (via another source), who relates from an *Anṣārī* woman:

'The Prophet ﷺ said:

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[50] Al-Ṭabarānī, *al-Muʿjam al-Awsaṭ* 684, al-Haythamī, *Majmaʿ al-Zawā'id* 3989, *Kanz al Ummāl* 6608.

[51] ʿAbd al-Raḥmān ibn Bashīr al-Anṣārī.

See Ibn al-Athīr, *Usud al-Ghābah* 3:394.

[52] *Kanz al-ʿUmmāl* 6616, *Tafsīr ibn Rajab al-Ḥanbalī* 1:674, al-Haythamī, *Majmaʿ al-Zawā'id* 3976, 6616.

[53] *Musnad Aḥmad* 20782, 3303, al-Ṭabarānī, *al-Muʿjam al-Kabīr* 708 (24:279).

Whichever woman loses three children in Islām that have not yet attained puberty has safeguarded herself with a sturdy barrier.'

WHAT HAS BEEN MENTIONED REGARDING:

HIS REWARD BEING *JANNAH*

47 Ḥumayd ibn Zanjawīh and al-Bukhārī include the following from Abū Hurayrah ﷺ:

'The Prophet ﷺ said:

> Allah says, For a believing slave, when I take away his beloved from this world and he hopes for reward for it, there is no reward from Me but *Jannah*.'[1]

48 Al-Bukhārī, al-Nasā'ī and Ibn Mājah all include the following a narration from Anas ﷺ:

'The Prophet ﷺ said:

> No Muslim loses three children who have not yet attained puberty, except Allah will enter him into *Jannah*, only by virtue of His mercy on them.'[2]

49 Muslim, al-Nasā'ī, and Abū Nu'aym all include the following narration from Abū Hurayrah ﷺ who says:

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(47) *Al-Bukhārī* 6424.

[1] See *Musnad Aḥmad* 9393, *al-Shu'ab al-Īmān* 9395, 9396, *Sharḥ al-Sunnah li al-Baghawī* 1547, *al-Mishkāt al-Maṣābīḥ* 1731, *Kanz al-'Ummāl* 6563.

(48) *Al-Bukhārī* 1248, 1381, al-Nasā'ī, *Sunan al-Kubrā* 2013, *Ibn Mājah* 1605.

[2] *Musnad Abī Ya'lā al-Mawṣilī* 3927, *Sharḥ al-Sunnah li al-Baghawī* 1545, *Kanz al-'Ummāl* 6568, *Ṣaḥīḥ ibn Ḥibbān* 2943.

(49) *Al-Muslim* 2632, *al-Sunan al-Kubrā li al-Nasā'ī* 5866.

'A few *Anṣārī* women said to the Prophet ﷺ, "we are unable to come to you (you are inaccessible)," so the Prophet ﷺ told them that he would meet them at a certain
person's house. He then came and spoke to them, and said to them:

> None of you loses three children and hopes for reward from Allah for it, except that she will enter *Jannah*.

A woman amongst them said, "Or two?" The Prophet ﷺ said:

> Or two.'[3]

50 Aḥmad, al-Tirmidhī, and al-Bayhaqī in *al-Shuʿab* have all included the following narration from Ḥaḍrat ibn 'Abbās ﷺ,

'The Prophet ﷺ said:

> Whoever sends forth from my *Ummah*[4] two children, Allah will enter him[5] into *Jannah*.

'Ā'ishah ﷺ asked: "And someone who sends one child forward?" The Prophet ﷺ replied:

> And whoever sends one child forth, O inspired one.

She then asked: "[What about] someone who doesn't have any children that passed away?" The Prophet ﷺ said:

> I will be the one sent forward for my *Ummah*, and they can gain nothing of my like.'[6]

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[3] See *Musnad Humaydī* 1049, *Sunan al-Kubrā li al-Bayhaqī* 7138, al-Bukhārī, *al-Adab al-Mufrad* 148.

(50) *Musnad Aḥmad* 3098, *al-Tirmidhī* 1062, *al-Shuʿab al-Īmān* 9295.

[4] Linguistically '*Ummah*' refers to, 'nation, people.' In this context it refers to the followers of the Prophet Muḥammad ﷺ, [J. Milton Cowan, *Hans Wehr*, pg.25].

[5] The virtue additionally extends to the mother.

[6] Ṭabarānī, *al-Muʿjam al-Kabīr* 12880 (12:197), *Kanz al-ʿUmmāl* 6572, 6609, *Musnad Abī Yaʿlā al-Mawṣilī* 2752, *Sharḥ al-Sunnah li al-Baghawī* 1550, al-Dimyāṭī, al-*Tasallī wa al-*

51 Aḥmad, Ḥumayd ibn Zanjawīh, and ʿAbd ibn Ḥumayd include the following from Ḥaḍrat Muʿādh ibn Jabal ﷺ,[7]

ʿThe Prophet ﷺ said:

> No two Muslims lose three children except Allah will enter them into *Jannah* by His grace and mercy.

The companions said: "O Messenger of Allah, or two?" He said:

> Or two.

They said: "And one?" He said:

> And one. He then said: By the One who holds my life in His Hands, a miscarried child will pull its mother into paradise by the umbilical cord, if she hopes for reward (due to losing the child).'[8]

52 Ibn Abī Shaybah includes the following narration from Ḥaḍrat Muʿādh ibn Jabal ﷺ,

The Prophet ﷺ that he said:

> The one of three (the one who has sent forth three children) has made (*Jannah*) *wājib*.

The companions said: "And the one of two?" He said:

> And the one of two.[9]

Ightibāṭ 1:50.

(51) *Musnad Aḥmad* 22090, *al-Muntakhab min Musnad ʿAbd ibn Ḥumayd* 123.

[7] Muʿādh ibn Jabal ibn ʿAmr ibn Aws ibn ʿA'ith ibn ʿUdayy ibn Kaʿb ibn ʿAmr (d. 28/649). See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 1:443, Ibn al-Athīr, *Usud al-Ghābah* 5:175, al-ʿĀsqalānī, *al-Iṣābah* 6:107.

[8] See *Ibn Mājah* 1609, Ṭabarānī, *al-Muʿjam al-Kabīr* 299, 300 (20:145), *Kanz al ʿUmmāl* 6575.

(52) *Muṣannaf ibn Abī Shaybah* 11880.

53 Ibn Abī Shaybah, Aḥmad, al-Bukhārī in his *al-Adab*, al-Nasā'ī, and al-Bayhaqī in his *al-Shu'ab* have all included the following narration from Ḥaḍrat Abū Dharr ﷺ who says:

'I heard the Prophet ﷺ say:

> No two Muslims lose three of their children that have not yet attained puberty except Allah will enter them into *Jannah* by the virtue of His pure mercy.'[10]

54 Aḥmad and al-Ṭabarānī include the following from 'Amr ibn 'Abasah ﷺ[11] who says:

'I heard the Prophet ﷺ say:

> There is no believing man nor any believing woman who sends forth three of their own children who have not yet attained puberty except Allah will enter them into *Jannah* by virtue of His grace upon them.'

55 Al-Nasā'ī includes the following narration from Ḥaḍrat 'Abdullāh ibn 'Amr ibn al-Āṣ ﷺ[12] who says:

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[9] See Abī Sa'īd al-Haytham, *Musnad li al-Shāshī* 1390, *Musnad Aḥmad* 22008, 22069, al-Jārūd, *Musnad Abī Dāwūd al-Ṭayālisī* 563, Ṭabarānī, *al-Mu'jam al-Kabīr* 302 (20:146), al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:54.

(53) *Musnad Aḥmad* 21413, *al-Adab al-Mufrad* 150, *al-Nasā'ī* 1874, *Sunan al-Kubrā li al-Nasā'ī* 2014, *al-Shu'ab al-Īmān* 9292.

[10] Al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:58-59.

(54) Al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 9080, *al-Mu'jam al-Ṣaghīr* 1095, *Musnad al-Shāmiyyīn* 654.

[11] 'Amr ibn 'Abasah ibn Khālid ibn Ḥudhayfah (d. 60/679).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:456, Ibn al-Athīr, *Usud al-Ghābah* 4:216, al-'Āsqalānī, *al-Iṣābah* 4:545.

(55) *Al-Nasā'ī* 1871, *al-Sunan al-Kubrā li al-Nasā'ī* 2010.

[12] 'Abdullāh ibn 'Amr ibn al-Āṣ ibn Wā'il ibn Hāshim ibn Su'ayd ibn Sa'd ibn Sahm ibn 'Amr ibn Huṣayṣ (d. 65/684).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:467, Ibn al-Athīr, *Usud al-Ghābah* 3:319, al-'Āsqalānī, *al-Iṣābah* 4:165.

'The Prophet ﷺ said:

> Truly, when Allah takes the beloved of His believing slave away from the people of this world, then as long as he is patient and hopes for reward, Allah does not like any reward for him except *Jannah*.'

56 Aḥmad, Ḥumayd ibn Zanjawīh, and al-Ṭabarānī all include the following narration from Ḥaḍrat ʿUqbah ibn ʿĀmir ﷺ[13] who says:

'The Prophet ﷺ said:

> Whoever is bereaved of three of his own children and hopes for reward from Allah for their loss, *Jannah* becomes *wājib* for him (the bereaved parent).'[14]

57 Aḥmad, Ibn Saʿd in *al-Ṭabaqāt*, and al-Ṭabarānī all include the following narration from Abū Thaʿlabah al-Ashjaʿī who says:

I said, "O Messenger of Allah, I have lost two children in Islām." The Prophet ﷺ said:

> Whoever loses two children in Islam, Allah will enter him into *Jannah* by virtue of His mercy upon them.'[15]

Al-Ḥafiẓ Sharaf al-Dīn al-Dimyāṭi says: *Abū Thaʿlabah al-Ashjaʿī's name is not known, and he has no narration from the Prophet ﷺ besides this*

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(56) *Musnad Aḥmad* 17298, al-Ṭabarānī, *al-Muʿjam al-Kabīr* 829 (17:300).

[13] ʿUqbah ibn ʿĀmir al-Juhanī (d. 58/677).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 2:468, Ibn al-Athīr, *Usud al-Ghābah* 4:47, al-ʿĀsqalānī, *al- Iṣābah* 4:429.

[14] *Kanz al-ʿUmmāl* 6555, *Musnad al-Rūyānī* 230, al-Haythamī, *Majmaʿ al-Zawā'id* 3970, al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:70.

(57) *Musnad Aḥmad* 27220, Ibn Saʿd, *Ṭabaqāt al-Kubrā* 4:284, al-Ṭabarānī, *al-Muʿjam al-Kabīr* 956, 957 (22:383-384).

[15] See Ibn Abī ʿĀṣim, *al-Āḥād wa'l Mathānī* 1311, 1312, *Musnad al-Rūyānī* 1473, al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:76, al-Dawlābī, *al-Kunā wa al-Asmā'* 138, al-Haythamī, *Majmaʿ al-Zawā'id* 3980.

one.[16] *He is not al-Khushanī: many people have related the hadith from him and have said it is from Abū Thaʿlabah al-Khushanī,*[17] *but this is incorrect.*[18]

58 Ibn Abī Shaybah, Ibn Mājah, and al-Bayhaqī in *al-Shuʿab* all include the following narration from Ḥadrat ʿAli ibn Abī Ṭālib ﷺ,[19] who says:

'The Prophet ﷺ said:

> Truly, when his parents are entered into the Fire, the miscarried child will contend[20] with his Master. So it will be said: "O contending child, enter your parents into *Jannah.*" Then with his umbilical cord he will take them out of the Fire and will enter them into *Jannah.*[21]

59 Al-Ṭabarānī includes in his *al-Awsaṭ* from Ḥadrat Sahl ibn Ḥunayf ﷺ[22] who says:

'The Prophet ﷺ said:

> Truly, the miscarried child will cling to the door of *Jannah.* It is told: "Enter *Jannah.*" And the miscarried child will say: "Not until my parents enter."'[23]

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[16] See footnotes of *Musnad Aḥmad* 45:195.

[17] The *ḥadīth* is attributed to Abū Thaʿlabah al-Khushanī in al-Ṭabarānī, *al-Muʿjam al-Kabīr* 601 (22:229).

[18] Al-Dāraqutnī, *ʿIlal al-Wāridatī fī al-Aḥādīth* 1166 (6:320-321).

[19] ʿAlī ibn Abī Ṭālib ʿAbd Manāf ibn ʿAbd al-Muṭṭalib ibn Hāshim (d. 40/661).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 28:223.

(58) Muṣannaf ibn Abī Shaybah 11887, *Ibn Mājah* 1608.

[20] He will go to great lengths and strive until his intercession is accepted.

[21] See *Musnad al-Bazzār* 815, *Musnad Abī Yaʿlā al-Mawṣilī* 468, al-Dimyāṭī, al-*Tasallī wa al- Ightibāṭ* 1:46-47, *Kanz al-ʿUmmāl* 6577, 44424.

(59) Al-Ṭabarānī, *al-Muʿjam al-Awsaṭ* 5746.

[22] Abū Thābit Sahl ibn Ḥunayf al-Anṣārī (d. 65/684).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 2:325, Ibn al-Athīr, *Usud al-Ghābah* 2:530, al-ʿĀsqalānī, *al-Iṣābah* 3:165.

[23] See *Musnad al-Bazzār* 815, *Kanz al'Ummāl* 44468.

60 ʿAbd al-Razzāq[24] includes the following from Ḥishām ibn Ḥassān,[25] who relates from Muḥammad ibn Sīrīn, who says:

'The Prophet ﷺ said:

> Leave the beautiful barren women and marry the dark skinned[26] ones that bears many children,[27] because by means of you I will boast of a huge following (*Ummah*) on the Day of Judgement – so much so that the miscarried child will remain attached to the door of *Jannah*, and when it is told: "Enter *Jannah*," it will reply: "Not until my parents enter." It will be told (again): "Enter *Jannah*!" And it will reply: "Not until my parents enter." So it will be said: "Enter *Jannah*, you and your parents."'[28]

61 It has been related from Maʿmar,[29] from ʿAbd al-Mālik Ibn ʿUmayr,[30] and from ʿĀṣim ibn Bahdalah,[31]

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[24] ʿAbd al-Razzāq ibn al-Hammām ibn Nāfiʿ al-Ṣanʿānī (d. 211/827).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 9:563.

(60) *Muṣannaf ʿAbd al-Razzāq al-Ṣanʿānī* 10343.

[25] Hishām ibn Hassān.

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 6:355.

[26] The *ḥadīth* will mean; even though you are attracted to a fair skinned woman, it will be better to forego the aspect of beauty if it is known the fair-skinned woman cannot bear children. Thus opting for a darker-skinned woman whom you may not find attractive. Colour may be a sensitive subject to many. In the Arab culture, a fair-skinned woman was deemed more attractive to a dark-skinned. Imām Suyūṭī has penned a treatise on this named, '*Nuzhat al-ʿumr fī al-tafḍīl bayna al-bīḍ wa al-sūd wa al-sumr*' (the recreation of life on preferentialism between the white, black and brown in complexion).

[27] The command is to show preference, and is not a compulsory order [See al-Munāī, *Fayḍ al-Qadīr* 3:530].

[28] *Kanz al ʿUmmāl* 44545.

[29] Maʿmar ibn Rāshid.

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 7:5, *Tadhkirat al-Ḥuffāẓ* 1:190.

[30] ʿAbd al-Mālik ibn ʿUmayr ibn Suwayd ibn Ḥārithah al-Qurayshī (d. 136/753).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 5:438.

[31] ʿĀṣim ibn Abī al-Najūd Bahdalah (d. 127/744).

'A person came to the Prophet ﷺ and said: "O Messenger of Allah, I have a cousin who is very beautiful and wealthy, but she cannot bear children. Should I marry her?" The Prophet ﷺ stopped him from this twice or thrice and then said:

> A dark-skinned child-bearing woman is more beloved to me than her. Do you not know that I will boast of your huge numbers? It will be said to the Muslim children on the Day of Judgement: "Enter *Jannah*." And they will hold onto the hips of their fathers and mothers and they will say: "O Our Master, our fathers and mothers!" And it will be said to them: "Enter *Jannah*, you and your parents." Then a miscarried child will be brought and it will be told: "Enter *Jannah*." It will stay rooted to the spot, saying, "O my Lord, my father and mother!" until the parents are united with the miscarried child.'[32]

62 It is related from Ibn Jarīr who says: A narration was mentioned to me from Makḥūl,[33] who says:

'The Prophet ﷺ said:

Marry the virgin slave girls, for they have purer mouths, cleaner wombs, and better character. Do you not know that I will boast to the other nations of your large numbers? And truly, the believing children are under a huge thorn-tree of *Jannah*, and their father Ibrāhīm ﷺ is looking after them.'[34]

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 5:256, Ibn Khallikān, *Wafayāt al-Aʿyān* 3:9.

[32] See *Muṣannaf ʿAbd al-Razzāq al-Ṣanʿānī* 10344, Abū Yūsuf al-Anṣārī (d. 182), *al-Āthār* 916, Ibn Kathīr, *Jāmiʿ al-Masānīd waʾl Sunan* 13401 (10:429), al-ʿĀsqalānī, *al-Muṭālab al-ʿĀliyah* 1630 (8:241).

[33] Makḥūl al-Dimishqī (d. 112/730).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 5:155, Ibn Khallikān, *Wafayāt al-Aʿyān* 5:280.

[34] See *Muṣannaf ʿAbd al-Razzāq al-Ṣanʿānī* 10342, *Sunan Saʿīd ibn Manṣur* 514, ʿAbd al-Malik ibn Ḥabīb, *Kitāb Adab al-Nisā* 25, *Kanz al-ʿUmmāl* 39308.

WHAT HAS BEEN MENTIONED REGARDING:

CHILDREN MEETING THEIR PARENTS AT ALL EIGHT DOORS OF *JANNAH*

63 Aḥmad, Ibn Mājah, al-Ṭabarānī, and Abū Nuʿaym all include the following narration from Ḥaḍrat ʿUtbah ibn ʿAbd al-Sulamī ﷺ[1] who says:

'I heard the Prophet ﷺ say:

> No Muslim loses three children before they reach puberty without them meeting him at the eight doors of *Jannah*: he may enter through whichever door he pleases.'[2]

64 Ibn Abī Shaybah, Aḥmad, al-Ṭabarānī, al-Nasāʾī, Ḥumayd ibnZanjawīh, ʿAbd ibn Ḥumayd, al-Ḥākim[3] (who judged it to be

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(63) *Musnad Aḥmad* 17639, 17644, *Ibn Mājah* 1604, al-Ṭabarānī, *al-Muʿjam al-Kabīr* 294, (17:119), 309, (17:125), Abū Nuʿaym, *Ṣifah al-Jannah* 170.

[1] Abū al-Walīd ʿUtbah ibn ʿAbd al-Sulamī (d. 87/706).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 3:416, Ibn al-Athīr, *Usud al-Ghābah* 3:518, al-ʿĀsqalānī, *al-Iṣābah* 5:198/212.

[2] See al-Ṭabarānī, *Musnad al-Shāmiyyīn* 1070, al-Bayhaqī, *al-Baʿth wa al-Nushūr*, 236, al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:64.

(64) *Muṣannaf ibn Abī Shaybah* 11886, *Musnad Aḥmad* 15595, 20365, al-Ṭabarānī, *al-Muʿjam al-Kabīr* 54 (19:26), al-Nasāʾī, *al-Sunan al-Nasāʾī al-Mujtabā* 1886 (with slight variations), al-Ḥākim, *al-Mustadrak ʿalā al-Ṣaḥīḥayn* 1417, al-Bayhaqī, *al-Shuʿab al-Īmān* 9297.

[3] Abū ʿAbdullāh Muḥammad ibn ʿAbdullāh ibn Muḥammad ibn Ḥamdawayh ibn Nuʿaym al-Ḍabbi (321-405).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 17:162, Ibn Khallikān, *Wafayāt al-Aʿyān* 4:280.

'sound'),[4] and al-Bayhaqī all include the following narration from Qurrah ibn Iyās[5] ﷺ who says:

'There was a person who used to frequent the gatherings of the Prophet ﷺ with his son. He was asked:

Do you love him?

He said: "By my father and mother! May Allah love you as much as I love him!" The Prophet ﷺ then noticed that he was missing. He said:

What happened to the son of so and so?

They said: "He passed away." So he (the Prophet ﷺ) said:

Will it not please you that you will not arrive at any door from among the doors of *Jannah*, asking that it be opened, without (your son) opening it for you?

Some people said: "O Messenger of Allah, is this (boon) just for him, or is it for all of us?" He (the Prophet ﷺ) said:

No, for all of you.'[6]

65 Ibn Saʿd includes the following narration from Muʿāwiyah ibn Qurrah[7] who relates it from his uncle:

'He used to come to the Prophet ﷺ with his son and would seat him in front of him. The Prophet ﷺ said to him:

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[4] *Aḥādīth* are graded according to the strength of the chain of narration. 'Sound' translates *ṣaḥīḥ*, meaning al-Ḥākim judged this hadith to be rigorously authenticated.

[5] Qurrah ibn Iyās ibn Hilāl ibn Riʾāb (d. 64/683).

See al-ʿAsqalānī, *al-Iṣābah* 5:330, *Taqrīb al-Tahdhīb* 1:455.

[6] See al-Bazzār, *Musnad al-Bazzār* 3302, al-Jārūd, *Musnad Abī Dāwūd al-Ṭayālisī* 1171, *Musnad al-Rūyānī* 938, Ibn Hibbān, *al-Iḥsān fī Taqrīb Ṣaḥīḥ ibn Hibbān* 2947, al-Maḥāmilī, *Amālī al-Maḥāmilī* 377 (1:346), al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:62.

[7] Muʿāwiyyah ibn Qurrah ibn Iyās ibn Hilāl ibn Riʾāb (d. 113/731).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 5:153.

Do you love him?

He said: "Yes, greatly." He (the uncle of Muʿāwiyah) says that the boy then passed away. The Prophet ﷺ said to him:

It seems that you are grieved by his demise?

He said: "Yes, O Messenger of Allah." He (the Prophet ﷺ) said:

Will it not please you that when Allah enters you into *Jannah*, you will find him at one of its doors, which he will open for you?

He said: "Yes, surely." He (the Prophet ﷺ) said:

Then it will be so, Allah willing.'[8]

Ibn Saʿd (the compiler) adds: 'The name of Muʿāwiyah ibn Qurrah's uncle's was not mentioned to us.'[9]

66 Ibn Abī al-Dunyā includes in *al-ʿAzā* the following narration from Buraydah ﷺ[10] who says:

'An *Anṣārī* man would frequent the Prophet's ﷺ gathering. His son passed away, at about five years of age, and he (the father) was grieved over the loss. So the Prophet ﷺ said to him:

Will it not please you that you that you will not arrive at any door of *Jannah* without finding him standing beside it, calling you towards it?

He said: "Yes." He (the Prophet ﷺ) said:

So it will be as I said to you.[11]

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[8] Al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:62-63.

[9] Abū Nuʿaym, *Maʿrifah al-Ṣaḥabah* 7118 (6:3080).

[10] Abū ʿAbdullāh Buraydah ibn al-Ḥusayb ibn al-Ḥārith ibn al-Aʿraj ibn Saʿd (d. 63/682). See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 2:469, Ibn al-Athīr, *Usud al-Ghābah* 1:246, al-ʿĀsqalānī, *al-Iṣābah* 1:418.

[11] Ibn Kathīr, *Jāmiʿ al-Masānīd wa al-Sunan* 1016 (1:505).

WHAT HAS BEEN MENTIONED REGARDING:

THE CHILD GIVING THEIR PARENTS DRINKS ON THE DAY OF *QIYĀMAH*

67 Ibn Abī al-Dunyā includes the following narration in *al-ʿAzā* from Zurārah ibn Awfā ﷺ[1]

'The Prophet ﷺ extended his condolences to a man who had lost his son and said:

> May Allah reward you and may He grant you a great reward.

He said: "O Messenger of Allah, I am an old man and my son took care of me." He (the Prophet ﷺ) said:

> Will it please you that he be resurrected (brought to life) for you, or that he will meet you at the doors of *Jannah* with a goblet?

He said: "Who will guarantee me that, O Messenger of Allah?" He (the Prophet ﷺ) said:

> Allah is your guarantee for that, and (this boon) is for every Muslim who loses a child in Islam.

68 Ibn Abī al-Dunyā includes the following narration from 'Ubayd ibn 'Umayr al-Laythī[2] who says:

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[1] Zurārah ibn Awfā (d. 93/711).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 4:515.

[2] 'Ubayd ibn 'Umayr ibn Qatādah al-Laythī (d. 74/693).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 4:156, Ibn al-Athīr, *Usud al-Ghābah* 3:503.

'When the Day of Judgement dawns, the Muslim children will emerge from *Jannah* with drinks in their hands, and people will say to them: "Give us something to drink!"[3] And they will reply saying: "Our parents, our parents!"—so much so that the miscarried child will be seen clinging to the door of *Jannah* saying: "I shall not enter *Jannah* until my parents enter."'

69 Al-Daylamī includes the following narration from Ḥaḍrat ibn 'Umar ﷺ[4] who says

The Prophet ﷺ said:

> Allah will gather the children of the *Ummah* of the Prophet ﷺ in water-pools under the *'Arsh* (throne of Allah), and will look at them and say: 'Why is it that I see you raising your heads?' And they will say: 'O Our Lord, our fathers and mothers are thirsty while we are in these (cool) pools.' They will then be instructed to fill vessels with this water and will then be told, 'Enter among the lines, and give (the water to) your fathers and mothers to drink.'[5]

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[3] The Day of Judgement will be a very hard and stressful day for all. Various verses of the Qur'ān and narrations of Our Prophet ﷺ bear testimony to this. The first few verses of Sūrah al-Hajj, and Sūrah Luqmān verse 33, paint a vivid picture of the severity of this day. It will also be a day of extreme heat and thirst: in a narration included by Imām Aḥmad in his *Musnad*, the Prophet ﷺ explains, 'When the Day of Judgement dawns, the sun will be brought a mile or two from the servants (of Allah). The sun will melt them and they will be in perspiration according to their deeds – some to their ankles, some to their knees, some to their loins, and some will be bridled with it' (*Musnad Aḥmad* 23813, 39:235).

(69) Al-Daylamī, *al-Firdaws bi Ma'thūr al-Khiṭāb* 8128.

[4] 'Abdullāh ibn 'Umar ibn al-Khattāb ibn Nufayl ibn 'Abd al-'Uzzā ibn Riyāḥ ibn Qurṭ ibn Razāḥ ibn Adī (d. 74/693).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:203, Ibn al-Athīr, *Usud al-Ghābah* 4:125, al-'Āsqalānī, *al-Iṣābah* 4:155.

[5] See *Kanz al-'Ummāl* 44473.

70 Al-Bayhaqī records in his *al-Shuʿab* from Ibn Shawdhab:[6]

'A certain person had a son who had not yet attained puberty. He sent word to the people saying, "I have something I need from you." They said: "Yes, (tell us)." He said: "I want to make *duʿāʾ* that Allah takes away this son away from me and I want you to say *Āmīn* to this *duʿāʾ*." They asked him about this and he told them that in a dream he had seen people gathered on the Day of Judgement. They were extremely thirsty, and children had come out from *Jannah* carrying jugs (of drink). I saw a nephew of mine and I said: "O so and so, give me to drink as well." He said: "O my uncle, we give to no one to drink except our parents." The person then said: "So I desire that Allah makes this child of mine one that I send forth." He then made *duʿāʾ*, and it was not long thereafter that the child passed away.'

71 Muḥammad ibn Khalaf,[7] who is known as Wakīʿ, said:

'Ibrāhīm al-Ḥarbī[8] had a son who was eleven years old. He had made him a *Ḥāfiẓ* of the Qurʾān and had taught him a goodly portion of the science of *fiqh* (jurisprudence). (The child) passed away and I came to offer my condolences, when he said to me: "I was wishing for my child to pass away." I said: "O Abū Isḥāq, you are the scholar of the world and you are saying this of your own child, who memorized the Qurʾān, and to whom you taught *ḥadīth* and *fiqh*?" He said: "Yes: I saw in a dream as if *Qiyāmah* had begun, and as if the children had jugs of water. They were welcoming people and giving them water to drink. It was an

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(70) Al-Bayhaqī, *al-Shuʿab al-Īmān* 9309.

[6] Abū 'Abd al-Raḥmān 'Abdullāh ibn Shawdhab (86-156).
See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 7:92.

[7] Abū Bakr Muḥammad ibn Khalaf ibn Ḥayyān (d. 306/918).
See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 14:237.

[8] Abū Isḥāq Ibrāhīm ibn Isḥāq ibn Ibrāhīm ibn Bashīr al-Bahdādī al-Ḥarbī (198-285).
See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 13:356.

extremely hot day, so I said to one of them, "Please give me some of this water to drink." He looked at me and said: "You are not my father." I said to them: "Who are you?" They said: "We are the children who passed away in the world, leaving our parents. We are welcoming them now and are giving them water to drink." He said: "That is why I desired his death."'

This has been related in *Bard al-Akbād*.[9]

[9] Al-Dimashqi, *Bard al-Akbād* 1:33.

WHAT HAS BEEN MENTIONED REGARDING:

THE CHILD MAKING THE SCALES[1] OF THE PARENTS WEIGHTY

72 Ibn Sa'd, al-Nasā'ī, Ibn Hibbān, al-Ṭabarānī, al-Hākim (who judged it to be 'sound') and al-Bayhaqī have all included the following narration from Abū Salmā[2] (the shepherd of the Prophet ﷺ), who said:

'That the Prophet ﷺ said:

> How fortunate are five; how weighty are they on the scale! *Lā ilāha illa 'Llāh, Allāhu akbar, Subḥāna 'Llāh, Alḥamdu li-'Llāh*, and a Muslim's pious child who passes away, if he (or she – the parent) hopes for reward (for the loss).'[3]

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[1] One of the stages of the Day of Judgement is the weighing of deeds, in order to reward Allah's servants appropriately for them. Verses of the Qur'ān and narrations of the Prophet ﷺ speak about this. For instance, Allah says: *And We shall place scales to do justice on the Day of Judgement, so no one will be wronged in any way. And even if it (any act, good or evil) is to the measure of a mustard seed, We will bring it forth. And We are enough to take account* (Sūrah al-Anbiyā', verse 47).

(72) Al-Nasā'ī, *'Amal al-Yawm wa al-Laylah* 167, Ibn Hibbān, *al-Iḥsān fī Taqrīb Ṣaḥīḥ ibn Hibbān* 833, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 873, (22:348), al-Ḥākim, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 1885.

[2] Aslam al-Rā'ī al-Aswad (d. 7/628).

See Ibn al-Athīr, *Usud al-Ghābah* 1:104.

[3] See Ibn Abī 'Āṣim, *al-Āḥād wa al-Mathānī* 470, al-Dawlābī, *al-Kunā wa al-Asmā'* 218, al-Ṭabarānī, *Musnad al-Shāmiyyīn* 615, 804, al-Daylamī, *al-Firdaws bi Ma'thūr al-Khiṭāb* 2:175, al-Ṭabarānī, *al-Du'ā'* 1680, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 873 (22:348), al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:79.

73 Aḥmad includes the following narration from Abū ʾUmāmah[4] who says:

'The Prophet ﷺ said:

> How fortunate are those who say these five: *Subḥāna ʾLlāh, Alḥamdu li-ʾLlāh, Lā ilāha illa ʾLlāh, Allāhu akbar,* and a pious child who passes away – if (the parent) hopes for reward.'[5]

74 Al-Ṭabarānī has included the following narration in *al-Awsaṭ* from Safīnah ؓ who says:

'The Prophet ﷺ said:

> How fortunate, how weighty, are five things on the scale! *Subḥāna ʾLlāh, Alḥamdu li-ʾLlāh, Lā ilāha illa ʾLlāh, Allāhu akbar,* and the pious child a Muslim sends forth.'

75 Al-Bazzār, and Ibn Sakan in *Maʿrifat al-Ṣaḥābah*, have included the following narration from Thawbān ؓ, the freed slave of the Prophet ﷺ,

'The Prophet ﷺ said:

> How fortunate, how weighty are five things on the scale! *Lā ilāha illa ʾLlāh, Subḥāna ʾLlāh, Alḥamdu li-ʾLlāh, Allāhu akbar,* and a pious child that passes away if he (or she – the parent) hopes for reward therefrom.'[6]

76 Al-Ṭabarānī has included the following narration from ʿAbd

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(73) *Musnad Aḥmad* 22178.

[4] Abū Umāmah al-Bāhilī (d.81/700).

[5] *Musnad Abī Dāwūd al-Ṭayālisī* 1235, al-Dimyāṭī, al-*Tasallī wa al-Ghtibāṭ* 1:78.

(74) al-Ṭabarānī, al-*Muʿjam al-Awsaṭ 5151 (5:225).*

(75) *Musnad al-Bazzār* 4186.

[6] See *Musnad Aḥmad* 15662, 18076, 23100, al-Ṭabarānī, *Musnad al-Shāmiyyīn* 801, al-Ṭabarānī, *al-Duʿāʾ* 1679, al-Haythamī, *Kashf al-Astār ʿan Zawāʾid al-Bazzār* 3072, *Majmaʿ al-Zawāʾid* 145 (1:49), 16844 (10:88).

al-Raḥmān ibn Samurah ﷺ[7] who says:

'The Prophet ﷺ came to us and said:

> Truly, I saw something strange last night. I saw someone from my *Ummah*, whom the Angels of punishment had encircled, then his *wuḍū'* came and saved him.

And he continued with the *ḥadīth* until he said:

> And I saw a person from my *Ummah* whose scale was light, and the children he had sent forth came and made it weighty.'[8]

77 In *Bard al-Akbād*, it is mentioned that Khallād ibn Manṣūr al-Wāsiṭī[9] said:

Dāwūd ibn Abī Hind[10] related this narration to us and said:

'I saw in my dream as if *Qiyāmah* had begun, and as if people were being summoned for reckoning. I was brought close to the scale. My good deeds were placed in one pan (of the scale) and my evil deeds in the other. The evil deeds outweighed the good. I was deeply perturbed by this, and then something like a handkerchief or a white piece of cloth was brought. It was placed with my good deeds and allowed them to outweigh (the evil deeds). It was said to me: "Do you know what this is?" I said "no." He said: "It was a miscarried child." I had lost a young

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(76) Sulaymān ibn Aḥmad al-Ṭabarānī, *al-Aḥādīth al-Ṭiwāl* 36.

[7] Abū Sa'īd 'Abd al-Raḥmān ibn Sumurah ibn Ḥabīb ibn 'Abd al-Shams ibn 'Abd Manāf (d. 50/670).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:571, Ibn al-Athīr, *Usud al-Ghābah* 3:418, al-'Āsqalānī, *al-Iṣābah* 4:262.

[8] See Ibn Shāhīn, *Targhīb fī Faḍā'il al-A'māl* 526, al-Haythamī, *Majma' al-Zawā'id* 11746.

(77) Nāṣir al-Dīn al-Dimashqī, *Bard al-Akbād 'inda Faqd al-Awlād* 1:21.

[9] Khallād ibn Manṣūr al-Wāsiṭī.

See Ibn Abī Ḥātim, *Kitāb al-Jarḥ wa al-Ta'dīl* 3:368.

[10] Dāwūd ibn Abī Hind Dīnār ibn 'Athāfir (d. 139/756).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:376, *Tadhkirah al-Ḥuffāẓ* 1:146.

daughter. Then it was said to me: "She is not yours, because you desired her death."[11]

78 Humayd ibn Zanjawīh includes the following narration from Bakr ibn ʿAbdullāh[12] who said:

'A woman was shown as if she were brought towards a pan of the scale. She was placed within it, and in the other pan was placed the mountain of *Uḥud*, and she outweighed it. People said: "We have never seen the like of this!" It was said: "She lost 12 children and she swallowed the sighs (of pain) and quelled her tears."'

[11] The meaning would appear to be that the narrator was shown the reward he might have had for his daughter's death, had he not desired it.

[12] Abū ʿAbdillāh Bakr ibn ʿAbdullāh ibn ʿAmr al-Muzanī (d. 106/724).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 4:532.

THE VIRTUES OF SENDING CHILDREN FORTH OVER KEEPING THEM

79 Muslim has included the following narration from Ḥaḍrat ʿAbdullāh ibn Masʿūd ﷺ who says:

'The Prophet ﷺ said:

> Whom do you consider a '*Raqūb*' amongst you?

We said: "The one that has no children." He said:

> That is not a *Raqūb*, but rather a *Raqūb* is one who has sent forth no children.'[1]

Abū ʿUbayd mentions that the dictionary definition of *Raqūb* is one who has lost children in this world. However, Allah has specified it as having lost them in the hereafter, as if He had changed the place (of loss).

80 Al-Bazzār has included the following narration from Anas ﷺ who says:

'The Prophet ﷺ said:

> Whom do you consider a *Raqūb* amongst you?

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(79) *Al-Muslim*, 2608.

[1] See al-Bayhaqī, *al-Sunan al-Kubrā*, 7145 (4:113), *al-Shuʿab al-Īmān*, 7921, 9300, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ*, 1:42, Muḥammad Khalīl, *Musnad al-Jāmiʿ* 9193, *Musnad Aḥmad*, 3626, al-Bukhārī, *al-Adab al-Mufrad*, 154, *Musnad Abī Yaʿlā al-Mawṣilī*, 5162, *Ṣaḥīḥ ibn Ḥibbān*, 2950, Abū Nuʿaym, al-*Ḥilyah al-Awliyā*, 4:128-129, *Kanz al-ʿUmmāl*, 6585.

(80) *Musnad al-Bazzār*, 7215.

They (the *Ṣaḥābah*) said: "The one that has no children." He said:

It is the one who has not sent children forth."[2]

81 Abū Yaʿlā has included the following narration from Abū Hurayrah ﷺ who says:

'The Prophet ﷺ said:

Whom do you consider a *Raqūb* amongst you?

They (the *Ṣaḥābah*) said: "The one who has no children." He said:

It is the one who has not sent children forth.

82 ʿAbd al-Razzāq has recorded in *al-Muṣannaf* from Ḥaḍrat Muʿāwiyah ibn Qurrah ﷺ who says:

'The Prophet ﷺ said to some of the *Anṣār*:

Whom do you consider a *Raqūb* amongst you?

They said: "The one who has no children." He said:

No, it is the one who did not send children forth.

He (the Prophet ﷺ) said:

Whom do you consider destitute amongst you?

They said: "One who has no wealth." He said:

No, it is the one who did not send forth good deeds for himself."[3]

83 Ibn Abī al-Dunyā has included the following narration in *al-ʿAzā* from Rajā ibn Jumaylah al-Aylī who ascribes it to the Prophet ﷺ:

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[2] Al-Haythamī, *Kashf al-Astār ʿan Zawāʾid al-Bazzār* 860.

(81) *Musnad Abī Yaʿlā al-Mawṣilī*, 6032, 6046.

(82) *Jāmiʿ Maʿmar ibn Rāshid* 20142.

[3] See Ibn Abī ʿĀṣim, *al-Āḥād wa al-Mathānī* 1102.

'Whoever passes away and did not send forth a child will not enter *Jannah* except in the condition of *taṣrīd* (not satiated). It was asked: "O Messenger of Allah, what is meant by sending forth a child?" He said: "A child or a grandchild, or a brother whose company he joined for the sake of Allah; and whoever has no one that they sent forth, I will be the one they sent forth."'[4]

Al-taṣrīd means not satiated.[5]

84 Al-Ṭabarānī has recorded in *al-Awsaṭ* from Sahl ibn Ḥunayf who says:

'The Prophet ﷺ said:

Whoever has sent no one forth will not enter *Jannah* except in the condition of *taṣrīd*.

Someone said: "O Messenger of Allah, not all of us have someone we sent forth." He (the Prophet ﷺ) said:

Doesn't each of you have a Muslim brother that you have sent forth whom you miss?'[6]

85 Ibn Abī Shaybah and Ibn Mājah have included the following narration from Abū Hurayrah ﷺ who says:

'The Prophet ﷺ said:

A miscarried child that I send forth before me is more beloved to me than a cavalryman that I leave behind.'

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[4] See al-'Irāqī, *Ṭarḥ al-Tathrīb fī Sharḥ al-Taqrīb* 3:247.

[5] This means that anyone who has not experienced a child passing away will not enter *Jannah* completely satiated with drink, because they will be thirsty on the plains of *Qiyāmah*.

(84) al-Tabarānī, *al-Muʿjam al-Awsaṭ* 5745 (6:43).

[6] Al-Haythamī, *Majmaʿ al-Zawā'id* 4005.

86 Ibn Abī al-Dunyā has included the following narration from ʿAmr ibn Shuʿayb[7] from his father, who had it from the grandfather, who says:

'The Prophet ﷺ said:

> One who sends forth a male offspring before he reaches puberty is better off than if he left a hundred behind him, all of whom strive in the path of Allah whose magnificence does not end till the Day of *Qiyāmah*.'[8]

87 Ibn Abī al-Dunyā has included the following narration from Ḥasan ؓ[9] who says:

'The Prophet ﷺ said:

> For me to send forth one miscarried child is more beloved to me than leaving behind a hundred (children who become) cavalrymen, all of whom strive in the path of Allah.'[10]

8 Ibn Abī al-Dunyā has included the following narration from Ayūb ibn Mūsā,[11]

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(85) *Muṣannaf ibn Abī Shaybah* 11888, *Ibn Mājah* 1607.

[7] ʿAmr ibn Shuʿayb ibn Muḥammad (d. 118/736).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 5:165.

[8] See al-Daylamī, *al-Firdaws bi Maʾthūr al-Khiṭāb* 5651.

[9] Ḥasan ibn ʿAlī ibn Abī Ṭālib ibn ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manāf (d. 3-64). See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 3:245, Ibn al-Athīr, *Usud al-Ghābah* 2:13, al-ʿĀsqalānī, *al-Iṣābah* 2:60.

[10] Imām al-Bukhārī relates a narration of ʿAbdullāh ibn Masʿūd, 'He (Ibn Masʿūd) poses the question to the Prophet ﷺ, "which is the most beloved deed to Allah." The Prophet ﷺ responds, "to establish the prayer at the appointed time." He again presents the question to the Messenger of Allah ﷺ. The Prophet ﷺ responds, "obedience to thy parents." On the third time he states, "(the most beloved deed to Allah is) to strive in the path of Allah" (*al-Adab al-Mufrad* 1).

[11] Abū Mūsa Ayūb ibn Mūsa ibn ʿAmr ibn Saʿīd ibn al-ʿĀṣ (d. 133/750)
See Imām al-Dhahabī, *Siyar Aʿlam al-Nubalā'* 6:135.

'The Prophet ﷺ said to Zubayr ﷺ:[12]

> O Zubayr, truly, if you send forth one miscarried child, it is better than leaving behind a hundred children, all on horseback and striving in the path of Allah.'

89 Abū Nuʿaym and al-Dimyātī have included the following narration from Nubayṭ ibn Sharīṭ[13] from the Prophet ﷺ,

'He said to a person carrying his child:

> May Allah grant you benefit through him; for if I were to say to you, "May Allah grant you blessings through him," you would lose him.'[14]

90 Abū Nuʿaym in his *al-Ḥilyah* and al-Bayhaqī in his *al-Shuʿab al-Īmān* have included the following narration from Kathīr ibn Tamīm al-Dārī who says:

'I was sitting with Saʿīd ibn Jubayr,[15] when his son ʿAbdullāh[16] came to him. He was a scholar of *fiqh* (jurisprudence). Saʿīd said, "Truly I know the best trait in him." It was asked: "What is it?" He said: "That he (ʿAbdullāh) passes away while I hope for reward for it (losing him)."'[17]

91 Abū Nuʿaym has included the following narration from ʿAmr ibn Maymūn ibn Mahrān[18] who says:

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[12] Zubayr ibn al-ʿAwwām (see pg. 52).

[13] Nubayṭ ibn Sharīṭ ibn Anas ibn Mālik ibn Hilāl al-Ashjaʿī.

See Ibn al-Athīr, *Usud al-Ghābah* 5:278.

[14] See Muḥammad ibn Isḥāq al-Aṣbahānī, *al-Fawāʾid* 351.

(90) Abū Nuʿaym, *al-Ḥilyah al-Awliyā* 4:275, *al-Shuʿab al-Īmān* 9310.

[15] Saʿīd ibn Jubayr ibn Hishām (d. 95/714).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 4:321, Ibn Khallikān, *Wafayāt al-Aʿyān* 2:371.

[16] There is nothing specific written in regards to ʿAbdullāh. This is possibly because he passed away whilst in his youth. His father's title, as mentioned in *Siyar* is Abū ʿAbdullāh, which is an indication to him.

[17] See al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:98.

(91) Abū Nuʿaym, *al-Ḥilyah al-Awliyā* 4:90.

'I was with my father when he met Makhūl, who had his son with him. My father said to him: "Who is this?" He said, "My son." He (my father) said, "How pleased are you with him?" He (Makhūl) said: "There is no good trait that I have not seen in him, with the exception of one." He (my father) said: "And what is that?" He said: "I wish that he should pass away and I be rewarded because of (losing) him."'

92 Abū Nu'aym has extracted from Abū Muslim al-Khawlānī ﷺ[19] who says:

'If I had a child and Allah made his upbringing excellent until he reached the prime of his youth and was the best he could be, and then Allah took him away from me, that would be more beloved to me than me having the whole world and all it contains.'[20]

93 It is mentioned in *Bard al-Akbād* from Ḥumayd ibn 'Abd al-Raḥmān al-Ḥimyarī[21] from the Prophet ﷺ,

'A person asked him and said: "O Messenger of Allah, what benefit do I gain from my children?" The Prophet ﷺ said:

Whatever you have sent forth from among them.

He asked: "What about those I leave behind?" He said:

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[18] Abū Abdillāh 'Amr ibn Maymūn ibn Mahrān (d. 145/762).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 6:346, *Tadhkirah al-Ḥuffāẓ* 1:60.

(92) Abū Nu'aym, *al-Ḥilyah al-Awliyā* 2:126.

[19] Abū Muslim al-Khawlānī al-Dārānī (d. 62/682).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:7, Ibn al-Athīr, *Usud al-Ghābah* 6:270, al-'Āsqalānī, *al-Iṣābah* 7:328.

[20] See Ibn al-Mubārak, *Kitāb al-Zuhd* 466,

(93) Nāṣir al-Dīn al-Dimashqī, *Bard al-Akbād 'inda Faqd al-Awlād* 1:27.

[21] Ḥumayd ibn 'Abd al-Raḥmān al-Ḥimyarī.

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:293.

You gain from them what Muḍar gained from his children.'[22]

Ḥumayd adds: "It is better and more beloved to me to send forth even a miscarried child."[23]

94 It has been recorded from Abū al-Aḥwas ʿAwf ibn Mālik al-Jushamī[24] who says:

'We went in to meet ʿAbdullāh ibn Masʿūd ﷺ and he had his children with him, three boys that were like gold coins in their handsomeness. We were amazed with their handsomeness. He said: "It seems that you are envious of them?" We said: "Yes, by Allah." He lifted up his head to the roof of his small house, where sparrows had made a nest and had laid eggs. He said: "By the One in whose control is my life, were I to dust from my hands the sand of their graves, it would be more beloved to me than the sparrows' nest falling[25] and their eggs breaking."'[26]

95 Ibn al-Mubārak[27] has recorded in *al-Zuhd* from ʿIyāḍ ibn ʿUqbah

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[22] Muḍar, son of Nizār, is a man in the lineage of the Prophet ﷺ. The meaning is that the most a person can gain from his living progeny is similar to what Muḍar gained from his, which was power, wealth and leadership. (His line includes the tribe of Quraysh and the clan of Banū Hāshim, the leaders of their age). Whereas someone who loses a child may gain not only what is possible to gain in the way of worldly power, status and wealth, but also all the benefits expounded in the narrations about intercession and entry into Paradise, etc.

[23] See al-Bayhaqī, *al-Shuʿab al-Īmān* 9302.

[24] Abū al-Aḥwas ʿAwf ibn Mālik ibn ʿAbd Kilāl al-Jushamī.

See Ibn al-Athīr, *Usud al-Ghābah* 4:275, al-ʿĀsqalānī, *al-Tahdhīb al-Tahdhīb* 8:169.

[25] The meaning is elusive, but the sparrow's nest falling would seem to be a *kinayah* (metonymy or allusion) indicating an unexpected boon. So, better than an unexpected boon or gift would be to gain the reward of losing a child.

[26] See Ibn al-Mubārak, *Kitāb al-Zuhd* 880, Nuʿaym ibn Ḥammād, *al-Fitan* 165.

(95) Ibn al-Mubārak, *Kitāb al-Zuhd* 465.

[27] ʿAbdullāh ibn al-Mubārak al-Wāḍiḥ (118-181).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 8:378, Ibn Khallikān, *Wafayāt al-Aʿyān* 3:32.

al-Fahrī,[28]

'His son passed away. When he entered his grave, a person said: "By Allah, he could have been the leader of an army, so hope for reward (because of losing him)." He said: "And what is stopping me? Yesterday he was one of the adornments of worldly life, and today he is one of the everlasting good deeds."'

96 Ḥumayd ibn Zanjawīh includes the following narration from Layth ibn Saʿd[29] from Yazīd ibn Abī Ḥabīb:[30]

'A son of ʿIyāḍ ibn ʿUqbah was about to pass away. ʿIyāḍ was not present. The boy's mother said: "If Abū Wahab[31] were here, then his eyes would be cooled (he would be contended)."[32] Layth said, "When ʿIyāḍ ibn ʿUqbah was about to pass away, he said to his brother Abū ʿUbayd: "We should congratulate you: I was hoping that you would be before me, so I could hope for reward for (losing) you."'

97 Ḥumayd ibn Zanjawīh includes the following narration from Sahl ibn al-Ḥanẓaliyyah al-Anṣārī,[33] who did not have children:

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[28] Iyāḍ ibn ʿUqbah ibn Nafiʿ al-Fahrī (who is Mentioned under his brother, Abū ʿUbaydah ibn Nafiʿ al-Fahrī).

See al-ʿĀsqalānī, *al-Tahdhīb al-Tahdhīb* 12:160, al-Mizzī, *Tahdhīb al-Kamāl* 34:60.

[29] al-Layth ibn Saʿd ibn ʿAbd al-Raḥmān (94-175).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 8:136, Ibn Khallikān, *Wafayāt al-Aʿyān* 4:127.

[30] Yazīd ibn Abī Ḥabīb (d. 128/745).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 6:31.

[31] I.e. ʿIyāḍ ibn ʿUqbah. (Abū Wahab is a *kunya*, or relational name, meaning 'father of Wahab').

[32] Lest this seem cold or harsh, we should remember that for these people whose faith was so strong, the promise of reward for exercising patience and being steadfast at the time of losing someone was so vivid and real that they expressed joy at gaining the reward.

[33] Sahl ibn al-Rabīʿ ibn ʿAmr ibn Adī ibn Zayd al-Awsī (d. Beginning of Muʿāwiyah ﷺ *Khilāfah*)

See Ibn al-Athīr, *Usud al-Ghābah* 2:532.

"If I had any child in Islam, or a miscarried child, and hoped for reward (for losing him), it would be more beloved to me than if the entire world belonged to me."

WHAT HAS BEEN MENTIONED REGARDING:

THE GREAT REWARD AT THE DEMISE OF A CHILD

98 Abū Bakr Muḥammad ibn Khalaf, known as Wakīʿ, has included the following narration in *Kitāb al-Ghurar min al-Akhbār* – so also al-Ṭabarānī in *al-Awsaṭ* and Aḥmad al-ʿAskarī in *al-Mawāʾiẓ* – from Muʿādh ibn Jabal ﷺ who says:

'My son passed away, so the Prophet ﷺ wrote to me:

> From Muḥammad, the Messenger of Allah to Muʿādh ibn Jabal.
>
> Peace be upon you. I praise Allah that there is no god but He.
>
> To proceed: May Allah increase you in your reward, and may He inspire you with patience, and may He grant me and you gratitude. Then (know well) that ourselves, our families and our children are from the gifts of Allah, and are His trust kept with us. Allah grants benefit by means of them in joy and happiness, and He takes them back with a great reward, if you are patient and hope for reward. So never become anxious over (losing) him O Muʿādh, for you will be deprived of your reward, and you will have regret over what you lost. If you could see the reward of your calamity, then certainly the calamity would decrease. And know well that being anxious will not return the departed, nor will it alleviate sadness, so your regret should dissipate over what has befallen you, and it is as if (what was

(98) al-Ṭabarānī, *al-Muʿjam al-Awsaṭ* 83.

meant to happen) has happened.'

Was Salaam.[2]

99 'Abd al-Razzāq has included the following narration in *al-Muṣannaf*, Aḥmad ibn Ḥanbal in *al-Zuhd*, and al-Bayhaqī in *al-Shu'ab* from Zayd ibn Aslam ﷺ[3] who says:

'A son of Dāwūd ﷺ passed away, over which he was devastated, when it was said to him: "What was he to you?" He said: "More than the whole world filled with gold." It was said: "For you will be a similar reward."'[4]

[2] See Ibn al-A'rābī, *Kitāb al-Mu'jam* 946, al-Ṭabarānī, *al-Mu'jam al-Kabīr* 324 (20:155), al-Ṭabarānī, *Kitāb al-Du'ā* 1216, al-Ḥākim, *al-Mustadrak 'alā al-Ṣaḥīḥayn* 5193, Abū Nu'aym, *al-Ḥilyah al-Awliyā* 1:242, al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:56, *Kanz al-'Ummāl* 42963.

(99) *Muṣannaf ibn 'Abd al-Razzāq* 20141, al-Bayhaqī, *al-Shu'ab al-Īmān* 9308.

[3] Abū 'Abdillāh Zayd ibn Aslam (164-241).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:316, *Tadhkirat al-Ḥuffāẓ* 1:132.

[4] See *Jāmi' Ma'mar ibn Rāshid* 20141.

WHAT HAS BEEN MENTIONED REGARDING:

AL-ḤAMD AND *AL-ISTIJRĀʾ* AT THE TIME OF A CALAMITY

100 Aḥmad, al-Tirmidhī (who judged the narration to be 'sound'), Ḥumayd ibn Zanjawīh, and al-Ṭabarānī have all narrated the following from Abū Sinān[1] who says:

'I buried my son Sinān, whilst Abū Ṭalḥah al-Khawlānī[2] was sitting at the edge of the grave. When I decided to climb out, he caught hold of my hand and said: "Should I give you glad tidings O Abū Sinān?" I said: "Please do" He said: 'Al-Ḍaḥḥāk ibn ʿAbd al-Raḥmān ibn Arzab[3] related to me from Abū Mūsā al-Ashʿarī ﷺ[4] that the Prophet ﷺ said:

> When a child of a servant passes away, Allah says to His angels: "You have taken the soul of a child of my servant?" They say: "Yes." He (Allah) says: "You have taken the fruit of his heart?"[5] They (the Angels) say: "Yes." So He says: "What did my servant say?" They say:

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(100) *Musnad Aḥmad* 19567, *al-Tirmidhī* 1021.

[1] Abū Sinān Saʿīd ibn Sinān al-Burjumī al-Shaybānī (d. 31/651).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 6:406.

[2] Abū Ṭalḥah al-Khawlānī.

See Ibn al-Athīr, *Usud al-Ghābah* 2:15.

[3] Al-Ḍaḥḥāk ibn ʿAbd al-Raḥmān ibn Arzab (d. 105/723).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 4:598, al-ʿĀsqalānī, *Tahdhīb al-Tahdhīb* 4:446.

[4] Abū Mūsā ʿAbdullāh ibn Qays ibn Sulaym ibn Ḥaḍḍār ibn Ḥarb al-Ashʿarī.

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 2:380, Ibn al-Athīr, *Usud al-Ghābah* 3:337, al-ʿĀsqalānī, *al-Iṣābah* 7:322.

[5] The apple of his eye.

"He praised you and recited *Innā li ʾLlāhi wa innā ilayhi rājiʿūn*."[6] So Allah, the Most High says: "Build for my servant a house in *Jannah* and name it *Bayt al-Ḥamd*."[7] [8]

101 Ibn Abī al-Dunyā includes the following narration in *al-ʿAzā* from Abū Bakr ibn Abī Maryam,[9] who says:

'I heard our elders saying that the Prophet ﷺ said:

> Certainly when calamity befalls the afflicted people, they are devastated and their splendour is spoilt, and then a person passes by them and says *Innā li ʾLlāhi wa innā ilayhi rājiʿūn* and he ends up gaining more reward than those afflicted.'[10]

102 Aḥmad, Ibn Mājah, and al-Bayhaqī in *al-Shuʿab* have all included the following narration from Ḥasan ibn ʿAlī ﷺ who says:

'The Prophet ﷺ said:

> Whoever has been afflicted by a calamity and he remembers the calamity and renews his *Istirjāʿ*, even though it has been a while, Allah writes for him a reward similar to the day of the calamity.'[11]

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[6] To Allah do we belong and unto Him is our return.

[7] The House of Praise.

[8] See al-Bayhaqi, *al-Shuʿab al-Īmān* 9249, Ibn Hibbān, *al-Iḥsān fī Taqrīb Ṣaḥīḥ ibn Hibbān* 2948, *Musnad Abī Dāwūd al-Ṭayālisī* 510, Ibn al-Sunnī, *ʿAmal al-Yawm wa al-Laylah* 581, al-Bayhaqī, *al-Ādāb* 756, al-Bayhaqī, *al-Sunan al-Kubrā* 7146 (4:113), Ibn Mubārak, *al-Zuhd wa al-Raqāʾiq* 2:27. *Sharḥ al-Sunnah li al-Baghawī* 1549, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:52.

[9] Abū Bakr ibn ʿAbdillāh ibn Abī Maryam (d. 156/772).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 7:64.

[10] Ibn al-Mubārak, *al-Zuhd wa al-Raqāʾiq* 2:28.

(102) *Musnad Aḥmad* 1734, *Ibn Mājah* 1600, al-Bayhaqī, *Shuʿab al-Īmān* 9246.

[11] See *Kanz al-ʿUmmāl* 6634, *Musnad Ibn Abī Shaybah* 790, Ibn al-Sunī, *ʿAmal al-Yawm wa al-Laylah* 559, *Musnad Abī Yaʿlā al-Mawṣilī* 6777, 6778, al-Dawlābī, *al-Kunā wa al-Asmāʾ* 1858, al-Ṭabarānī, *al-Muʿjam al-Kabīr* 2895 (3:142), al-Dimyāṭī, al-*Tasallī wa al-*

103 Saʿīd ibn Manṣūr includes a similar narration from ʿĀʾishah ﵂.[12]

104 Ibn Abī al-Dunyā includes the following narration in *al-ʿAzā* from Shahr ibn Ḥawshab ﵀[13] who says that the Prophet ﷺ said:

> No Muslim remembers his calamity, even after some time has passed, except Allah renews for him its reward.

105 Ibn Abī al-Dunyā includes the following narration from Saʿīd ibn al-Musayyab ﵀[14] who attributes it to the Prophet ﷺ:

> Whoever says *Istirjāʿ* after 40 years, Allah grants him the reward of his calamity as the day he was afflicted.[15]

106 Ibn Abī al-Dunyā includes the following narration from Kaʿb ﵀[16] who says:

'No person is afflicted with a calamity and he remembers it after 40 years and says *Istirjāʿ*, except Allah rewards him at that point as if he said *Istirjāʿ* on the day he was afflicted.'

107 Al-Bayhaqī has included the following narration in *al-Shuʿab* from Saʿīd ibn Jubayr who says:

'No nation has been given *Istirjāʿ* except this one. Did you not hear

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Ightibāṭ 1:48, al-Tabrīzī, *al-Mishkāt al-Maṣābīḥ* 1759.

[12] See footnotes of al-Bayhaqī, *al-Shuʿab al-Īmān* 12:182 (with reference to al-Bukhārī, *al-Tārikh al-Kabīr* 1/1:287).

[13] Abū Saʿīd Shahr ibn Ḥawshab al-Ashʿarī (d. 111/729).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 4:372.

[14] Saʿīd ibn Musayyab ibn Ḥazn ibn Abī Wahb ibn ʿAmr ibn ʿĀʾith ibn ʿImrān ibn Makhzūm ibn Yaqaẓah (d. 93/711).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 4:217, Ibn Khallikān, *Wafayāt al-Aʿyān* 2:375.

[15] Al-Munāwī, *Fayḍ al-Qadīr* (6:69).

[16] Kaʿb ibn Mālik ibn Abī Kaʿb (d. 51/671).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 2:523, Ibn al-Athīr, *Usud al-Ghābah* 4:425, al-ʿĀsqalānī, *al-Iṣābah* 5:456.

Yaʿqūb ﷺ saying: "How sad am I about Yūsuf ﷺ?"[17]

108 Ibn Abī al-Dunya in *al-Shukr*, and Al-Bayhaqī in al-*Shuʿab* have included the following narration from ʿAmr ibn Shuʿayb, who had it from his father, who relates from his (ʿAmr's) grandfather, ʿAbdullāh ibn ʿAmr ﷺ,who says:

'Whoever has these four (traits) in him, Allah will build for him a house in *Jannah*: A person who, the preservation of his matters is *Lā ilāha illa 'Llāh* and the one who, when afflicted with calamity says *Innā li-'Llāhi wa innā ilayhi rājiʿūn*, and when given something he says *Al-ḥamdu li-'Llāh*, and when he sins he says *Astagfiru'Llāh*.'[18]

109 Saʿīd ibn Manṣūr has included the following narration from Yaḥyā ibn Jābir:[19]

'A person came to the Prophet ﷺ and said:

"What destroys reward at the time of a calamity?" He ﷺ said:

The clapping of a right[20] hand over the left.[21]

110 Abū Nuʿaym in his *al-Ḥilyah* has included the following narration from Jaʿfar ibn Muḥammad[22] who says:

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(107) Al-Bayhaqī, *al-Shuʿab al-Īmān* 9242.

[17] See *Kanz al-ʿUmmāl* 37905.

(108) Ibn Abī al-Dunyā, *al-Shukr* 201, al-Bayhaqī, *al-Shuʿab al-Īmān* 9243.

[18] See Ibn Abī al-Dunyā, *Mawsūʿah ibn Abī al-Dunyā* 5300 (205) 3:258.

[19] Yaḥyā ibn Jarīr (d. 126/743).

See Ibn Kathīr, *al-Takmīl fī al-Jarḥ wa al-Taʿdīl* 2:175

[20] A way of showing sadness in the days of *Jāhiliyyah* (ignorance).

[21] See Zayd al-Dīn al-ʿĀmilī (911-965), *Musakkin al-Fuʾād ʿinda Faqd al-Aḥibbah wa al-Awlād* 1:53.

(110) Abū Nuʿaym, *al-Ḥilyah al-Awliyā* 3:194.

[22] Jaʿfar ibn Muḥammad ibn ʿAlī ibn Shahīd (d. 148/765).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 6:255.

'Whoever claps his hands at the time of calamity, destroys his reward.'

WHAT HAS BEEN MENTIONED REGARDING:

CRYING AND SADNESS WITHOUT *NAWḤAH*[1] (WAILING) AND *JAZĀ'*[2] (ANXIETY)

111 Aḥmad, al-Bukhārī, Muslim, Abū Dāwūd,[2] Al-Nasā'ī, and Ibn Mājah all include a narration from Usāmah ibn Zayd ﷺ[3] who says:

'One of the daughters of the Prophet ﷺ[4] sent a message to him that her son was passing away, so could he please come. He sent her a message, conveying his *Salām* to her and saying:

> Truly, what He takes and what He gives is Allah's (affair), and with Him everything has a time decreed. So let her be patient, and hope for reward.

She sent for him again, beseeching him for the sake of Allah to come, so he rose (to leave). (The child's) breath was disturbed in his chest, and he

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[1] *Nawḥah* was a *Jāhiliyyah* practice of hiring women who would wail over the dead, and mention the deceased's virtues.

See Ibn Ābidīn, *Radd al-Muḥtār*, 5:34

[2] Abū Dāwūd al-Azadī al-Sijistānī (202-275).

See al-Dhahabī, *Siyar A'lām al-Nubalā'*, 13:203.

(111) *Musnad Aḥmad* 21776, 21779, 21799, *al-Bukhārī* 1284, 7448, *al-Muslim* 923, *Abū Dāwūd* 3125, *al- Nasā'ī* 1868, al-Nasā'ī, *al-Sunan al-Kubrā* 2007, *Ibn Mājah* 1588.

[3] Usāmah ibn Zayd ibn Ḥārithah ibn Sharāḥīyl ibn 'Abd al-'Uzzā (d. 673).

See al-Dhahabī, *Siyar A'lām al-Nubalā'*, 2:496, Ibn al-Athīr, *Usud al-Ghābah*, 1:87, al-'Āsqalānī, *al-Iṣābah*, 1:202.

[4] Zaynab bint Muḥammad (d. 8/629).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:246, Ibn al-Athīr, *Usud al-Ghābah* 7:123, al-'Āsqalānī, *al-Iṣābah* 8:151.

was lifted up to the lap of the Messenger of Allah ﷺ. Amongst the people (present) was Sa'd ibn 'Ubādah ﷺ[5] and Ubayy ﷺ.[6] The eyes of the Prophet ﷺ streamed with tears.[7] Sa'd ﷺ said to him, "O Messenger of Allah! What is this?" He replied,

> It is compassion, which Allah has placed in the hearts of those of His slaves whom He wishes. Allah is Compassionate only to those among His slaves who are compassionate.'[8]

112 Al-Tirmidhī (who judges it to be 'sound'), al-Bazzār, and al-Bayhaqī in *al-Shu'ab* all include a narration from Jābir ibn 'Abdillāh ﷺ[9] who says:

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[5] Sa'd ibn 'Ubādah ibn Dulaym ibn Ḥārithah ibn Abī Ḥazaymah ibn Tha'labah ibn Ṭarīf (d. 6/627).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:270, Ibn al-Athīr, *Usud al-Ghābah* 2:410, al-'Āsqalānī, *al-Isābah* 3:55.

[6] Ubayy ibn Ka'b [See page 48].

[7] "We live in a society where tears from a woman are generally more acceptable. It's a shame that we begin teaching our children not to express themselves through tears. Remember—tears are healthy. Our bodies were created to cry when we are in pain! When you give yourself permission to grieve, you are also giving yourself permission to find hope and healing." (Clara Hinton, Child Loss, The Heartbreak and the Hope 14). The Prophet ﷺ beautifully illustrates this in the following narration. George Bernard Shaw, a co-founder of the London School of Economics (LSE) meticulously encapsulates his ﷺ teachings, "I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much peace needed and happiness" (Sir. George Bernard Shaw, The Genuine Islam, Vol.8, No. 8, 1936).

[8] See *Muṣannaf ibn 'Abd al-Razzāq* 6670, *Muṣannaf ibn Abī Shaybah* 12123, *Musnad al-Bazzār* 2593, Ibn al-A'rābī, *Kitāb al-Mu'jam* 622, Ibn Hibbān, *al-Iḥsān fī Taqrīb Ṣaḥīḥ ibn Hibbān* 461 (2:208), 3158 (7:429), al-Bayhaqi, *al-Sunan al-Kubrā* 7129, 7149, *al-Shu'ab al-Īmān* 9282, al-Bukhāri, *al-Adab al-Mufrad* 512, *Sharḥ al-Sunnah li al-Baghawī* 1527, *Kanz al-'Ummāl* 42481.

(112) *al-Tirmidhī* 1005, *Musnad al-Bazzār* 1001, al-Bayhaqī, *al-Shu'ab al-Īmān* 9684, 9685.

[9] Jābir ibn 'Abdillāh ibn 'Amr ibn Ḥarām ibn Tha'labah ibn Ḥarām ibn Ka'b ibn Ganm (d. 77/696).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:189, Ibn al-Athīr, *Usud al-Ghābah* 1:362, al-'Āsqalānī, *al-Iṣābah* 1:546.

'The Prophet ﷺ caught hold of the hand of 'Abd al-Raḥmān ibn 'Awf ﷺ[10] and walked with him to his son, Ibrāhīm. He found him in the last portion of his life. The Prophet ﷺ took him and placed him in his lap, and began to cry. 'Abd al-Raḥmān said to him: "Are you crying? Did you not forbid us from crying?" He (the Prophet ﷺ) said:

> No, but I forbade from two foolish sinful sounds; the sound at the time of a calamity with scratching faces and tearing of pockets (from the clothes)[11] and the screaming wailing sounds of *Shayṭān* (loud wailing sounds). Certainly compassion will not be shown to the one who doesn't show compassion. If it was not the absolute truth, and a true promise that it is a path that has to be traversed, where our last will meet our first, we would have expressed even more sadness than this, and we are saddened due to him (losing Ibrāhīm). The eye tears and the heart is saddened but we do not utter what displeases The *Rabb*.'[12]

113 Al-Bukhārī extracts from Anas ibn Mālik ﷺ who says:

'We went with the Prophet ﷺ to Abū Sayf al-Qayn,[13] who was the nurse of Ibrāhīm. The Prophet ﷺ took Ibrāhīm, kissed him, and smelt him. We then came back to him and Ibrāhīm was in his last moments. The Prophet ﷺ began to tear, so 'Abd al-Raḥmān ibn 'Awf ﷺ said to him:

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[10] Abū Muḥammad 'Abd al-Raḥmān ibn 'Awf ibn 'Abd 'Awf ibn 'Abd ibn al-Ḥārith ibn Zuhrah ibn Kilāb (d. 32/652).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 1:68, Ibn al-Athīr, *Usud al-Ghābah* 3:441, al-'Āsqalānī, *al-Iṣābah* 4:290.

[11] This was the *Jāhiliyyah* practice of mourning, where those mourning would express their grief in these ways.

[12] See *Muṣannaf ibn Abī Shaybah* 12124, *al-Muntakhab min Musnad 'Abd ibn Ḥumayd* 1004 (2:129), al-Bayhaqī, *Kitāb al-Ādāb* 928, *Kanz al-'Ummāl* 42430, 42450.

(113) *Al-Bukhārī* 1303.

[13] Abū Sayf al-Qayn.

See Ibn al-Athīr, *Usud al-Ghābah* 6:150.

"And you, O Messenger of Allah?" He said:

> 'O ʿAbd al-Raḥmān, it is compassion. He then followed it with another and said: Certainly the eyes tear, and the heart is saddened, but we do not utter except that with which pleases Our Lord, and O Ibrāhīm, we are certainly saddened by your departure.'[14]

114 Ibn Mājah extracts from Asmāʾ bint Yazīd[15] who says:

'When the Prophet's ﷺ son passed away, the Prophet ﷺ cried, so a person offering condolences, either Abū Bakr ؓ or ʿUmar ؓ, said: "You are the most worthy of those whose rights are honoured." The Prophet ﷺ said:

> The eyes tear, the heart is saddened, and we don't say what displeases The Lord. If it were not a true promise, and a promised gathering, and if it were not that the latter will join the former, we would have expressed even more over your loss, O Ibrāhīm! And we are certainly saddened by your departure.'[16]

115 Al-Nasāʾī and Ibn Mājah extract from Abū Hurayrah ؓ who says:

'A member of the Prophet's ﷺ family passed away. As women gathered to cry over him, ʿUmar ؓ stood up to stop them, so the Prophet ﷺ said:

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[14] See *al-Muslim* 2315, *Abū Dāwūd* 3126, *Muṣannaf ibn Abī Shaybah* 12126, al-Bayhaqī, *al-Shuʿab al-Īmān* 9683, *Musnad Aḥmad* 13014, al-Bazzār, *Musnad al-Bazzār* 6931, *Musnad Abī Yaʿlā al-Mawṣilī* 3288, Ibn Hibbān, *al-Iḥsān fī Taqrīb Ṣaḥīḥ ibn Hibbān* 2902 (7:162), *al-Muntakhab min Musnad ʿAbd ibn Ḥumayd* 1285 (1:385), al-Bayhaqī, *al-Sunan al-Kubrā* 7150, *Sharḥ al-Sunnah li al-Baghawī* 1528, *al-Mishkāt al-Maṣābīḥ* 1722, *Kanz al-ʿUmmāl*, 42479.

(114) *Ibn Mājah* 1589.

[15] Asmāʾ bint Yazīd (d. around 70/689).

See Ibn al-Athīr, *Usud al-Ghābah* 7:16.

[16] See al-Ṭabarānī, *al-Muʿjam al-Awsaṭ* 8829 (8:346), al-Ṭabarānī, *al-Muʿjam al-Kabīr* 432, 433 (24:170-171), *Kanz al-ʿUmmāl*, 42478.

(115) *Sunan al-Nasāʾī* 1859, al-Nasāʾī, *al-Sunan al-Kubrā* 1998, *Ibn Mājah* 1587.

O 'Umar, leave them, as certainly the eyes tear, and the soul is hurt and the promised time is near.[17] [18]

116 Ibn Sa'd extracts from Ibn Abbās ﷺ who says:

'When Ruqayyah,[19] the daughter of the Prophet ﷺ, passed away, the Prophet ﷺ said:

Join our previous one, 'Uthmān ibn Maẓ'ūn.' The women began to cry over Ruqayyah.

'Umar ﷺ began to beat them with his whip. The Prophet ﷺ caught hold of his hand and said:

O 'Umar, let them cry. He (the Prophet ﷺ) then said: Cry, but abstain from the screams of *Shayṭān*, as whatever is from the heart and eyes is from Allah and is compassion, and whatever is from the hand and tongue is from *Shayṭān*.

Fāṭimah ﷺ[20] sat at the edge of the grave next to the Prophet ﷺ and she began to cry. The Prophet ﷺ wiped away her tears with the edge of his garment.'[21]

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[17] This refers to the closeness to the time of the departure from this world of someone who was beloved to them.

[18] See *Musnad Aḥmad* 5889, *Muṣannaf ibn 'Abd al-Razzāq* 6674, Ibn Hibbān, *al-Iḥsān fī Taqrīb Ṣaḥīḥ ibn Hibbān* 3157, *al-Mishkāt al-Maṣābīḥ* 1747.

(116) Ibn Sa'd, *al-Ṭabaqāt al-Kubrā* 8:37. (Dār al-Ṣādir)

[19] Ruqayyah bint Muḥammad (d. 2/623).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:250, Ibn al-Athīr, *Usud al-Ghābah* 7:106, al-'Āsqalānī, *al-Iṣābah* 8:138.

(117) Ibn Sa'd, *Ṭabaqāt al-Kubrā* 8:38. (Dār al-Ṣādir), *al-Bukhārī* 1285, 1342, al-Tirmidhī, *al-Shamā'il* 327.

[20] Fātimah bint bint Muḥammad.

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 2:119, Ibn al-Athīr, *Usud al-Ghābah* 7:209, al-'Āsqalānī, *al-Iṣābah* 8:262.

[21] Al-Bayhaqī, *al-Sunan al-Kubrā* 7160 (4:117)

117 Ibn Saʿd, al-Bukhārī, and al-Tirmidhī in *al-Shamāʾil* all extract from Anas ibn Mālik ﷺ who says:

'I saw the Prophet ﷺ sitting at the grave of his daughter, Umm Kulthūm,[22] and I saw him tearing.'[23]

118 Al-Bukhārī and Muslim extract from ʿAbdullāh ibn ʿUmar ﷺ who says:

'Saʿd ibn ʿUbādah ﷺ was sick so the Prophet ﷺ came to visit him with ʿAbd al-Raḥmān ibn ʿAwf ﷺ, Saʿd ibn Abī Waqqās ﷺ,[24] and ʿAbdullāh ibn Masʿūd ﷺ. When he entered, he found him surrounded by his family, so he said: "Did he pass away?" He (a family member) said: "No, O Messenger of Allah." The Prophet ﷺ began to cry. When people saw the Prophet ﷺ crying, they began to cry, so he (the Prophet ﷺ) said:

> Have you not heard that Allah does not punish by the tears of the eyes nor by the sadness of the heart, but He punishes because of this, and he indicated towards his tongue, or He has mercy.[25]

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[22] Umm Kulthūm bint Muḥammad (d. 9/630).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 2:252, Ibn al-Athīr, *Usud al-Ghābah* 7:370, al-ʿĀsqalānī, *al-Iṣābah* 8:460.

[23] See *Musnad Aḥmad* 12275, 13383, al-Bazzār, *Musnad al-Bazzār* 6225, al-Ṭaḥāwī, *Sharḥ Mushkil al-Āthār* 2154, al-Ḥākim, *al-Mustadrak ʿalā al-Ṣaḥīḥayn* 6853 (4:52), al-Bayhaqī, *Sunan al-Kubrā* 7046, 7047 (4:88), *Sharḥ al-Sunnah li al-Baghawī* 1513, al-Bayhaqī, *al-Sunan al-Kubrā* 7156 (4:117). *al-Mishkāt al-Maṣābīḥ* 1747.

(118) *Al-Bukhārī* 1304 (3:140), *al-Muslim* 924.

[24] Saʿd ibn Abī Waqqāṣ Mālik ibn Wuhayb ibn ʿAbd Manāf ibn Zuhrah ibn Kilāb ibn Murrah ibn Kaʿb (d. 55/675).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 1:92, Ibn al-Athīr, *Usud al-Ghābah* 2:366, al-ʿĀsqalānī, *al-Iṣābah* 3:74.

[25] See *Sharḥ al-Sunnah li al-Baghawī* 1529, al-Bayhaqī, *al-Sunan al-Kubrā* 7152 (4:115), al-Bayhaqī, *al-Sunan al-Ṣaghīr* 1145 (2:34), *al-Shuʿab al-Īmān* 9686, *al-Mishkāt al-Maṣābīḥ* 1724.

(119) *Muṣannaf ibn ʿAbd al-Razzāq* 6667.

119 ʿAbd al-Razzāq in *al-Muṣannaf* and ʿAbd ibn Ḥumayd in his *Tafsīr* have extracted from Ḥasan ﷺ who says that the Prophet ﷺ said:

> Patience is at the first point of trauma and calamity, and the son of Ādam cannot control tears: it is the yearning of a person for his brother.[26]

120 Ibn Saʿd has extracted from Khālid ibn Sumayr[27] who says:

'When Zayd ibn Ḥārithah[28] was killed, the Prophet ﷺ met them (his family). The daughter[29] of Zayd broke into tears in front of the Prophet ﷺ. The Prophet ﷺ cried until he began to sob, so Saʿd ibn ʿUbādah said: "O Messenger of Allah, what is this?" He said:

> The yearning of a beloved for his beloved.'[30]

121 Ibn Saʿd extracts from Yūnus ibn ʿUbayd[31] who says:

'When Saʿīd ibn Abī al-Ḥasan[32] passed away, his brother Ḥasan was very sad. He stopped speaking so much that people noticed it in his gatherings and when he[33] spoke. Someone spoke to him about it and he

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[26] *Kanz al-ʿUmmāl* 6513.

(120) Ibn Saʿd, al-*Ṭabaqāt al-Kubrā* 3:47.

[27] Khālid ibn Sumayr al-Sadūsī.

See al-Mizzī, *Tahdhīb al-Kamāl* 8:90.

[28] Zayd ibn Ḥārithah ibn Sharāḥīyl ibn Kaʿb ibn ʿAbd al-ʿUzzā ibn Yazīd (d. 8/629).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 1:220, Ibn al-Athīr, *Usud al-Ghābah* 2:326, *al-Iṣābah* 2:494.

[29] No reference could be found regarding the daughter under both of Ḥaḍrat Zayd ﷺ wives; Umm Kulthūm bint ʿUqbah and Barakah bint Thaʿlabah.

[30] See Ibn Abī al-Dunyā, *al-Ikhwān* 88.

(121) Ibn Saʿd, al-*Ṭabaqāt al-Kubrā* 7:178.

[31] Abū ʿAbdillāh Yūnus ibn ʿUbayd ibn Dīnār (d. 139/756).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 6:288, *Tadhkirat al-Ḥuffāẓ* 1:145.

[32] Saʿīd ibn Abī al-Ḥasan Yasār al-Baṣrī (d. 100/718).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 4:588.

[33] Al-Ḥasan ibn Abī al-Ḥasan Yasār al-Baṣrī (d. 100/718).

said: "All praise is due to Allah who did not make sadness a dishonour for Yaʿqūb ﷺ." He then said: "The worse house is the one that bids farewell to someone."[34]

122 Ibn Saʿd extracts from Mubārak ibn Fuḍālah[35] who says:

'We went to Ḥasan when condolences were being received for his brother, and he was crying. It was said to him: 'O Abū Saʿīd,[36] you teach people, and they can see that you are crying. They will then take this back to their families, and they will say, 'We saw Ḥasan crying at the time of a calamity' and then they will use this as a proof against people.'[37] While choking back his tears, he praised Allah and glorified Him, and said: 'All praise is due to Allah, who has placed this compassion in the hearts of the believers, through which they have compassion for each other. The eyes fill with tears and hearts are saddened but this is not despair. Despair is with the tongue and hands. Allah did not consider the sadness of Yaʿqūb ﷺ a sin, when He said:[38]

وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ

{and his eyes turned white with sorrow for he was suppressing (his anger and grief} [39]

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 4:563, Ibn Khallikān, *Wafayāt al-Aʿyān* 2:69.

[34] Al-Maḥāsin, Jamāl al-Dīn, *Nujūm al-Zāhirah* 1:240, Ibn al-Jawzī, *al-Muntaẓim Tārikh wa al-Umam* 7:49.

(122) Ibn Saʿd, al-*Ṭabaqāt al-Kubrā* 7:178.

[35] Mubārak ibn Fuḍālah ibn Abī Umayyah (d. 165/781).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 7:281, *Tadhkirat al-Ḥuffāẓ* 1:200.

[36] This is a relational name indicating Ḥasan—meaning 'father of Saʿīd'.

[37] There was controversy over how to grieve appropriately given the Prophet's ﷺ instructions to leave the excesses of contemporary Arab custom. Those speaking to Ḥasan are concerned that his crying will be reason for others to challenge the Prophet's ﷺ guidance.

[38] *Qurʾān* 12:84.

[39] Al-Bayhaqī, *al-Shuʿab al-Īmān* 9687.

WHAT HAS BEEN MENTIONED REGARDING:

CONSOLATION AND REFLECTION

123 Ibn Mājah, al-Ṭabarānī in *al-Awsaṭ*, and al-Bayhaqī in *al-Shuʿab* have all included a narration from ʿA'ishah ﵂ that the Prophet ﷺ said in his final sickness:

> O people, whoever amongst you is afflicted with a calamity after me should gain strength by his affliction with regards to me (my demise) from that calamity which will afflict him after me, because there is no one in my *Ummah* that will ever be afflicted after me as he is afflicted with this calamity with regards to me[1] (my demise).[2]

124 Mālik in *al-Muwaṭṭaʾ* and Ibn Abī al-Dunyā in *al-ʿAzā* have extracted from ʿAbd al-Raḥmān ibn al-Qāsim ibn Muḥamınad[3] from his father:

'Truly, the Prophet ﷺ said:

> Muslims in their afflictions should gain strength from the calamity

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(123) *Ibn Mājah* 1599, al-Ṭabarānī, *al-Muʿjam al-Awsaṭ* 4448 (4:365), *al-Shuʿab al-Īmān* 9678.

[1] This *ḥadīth* means, 'whenever an *Ummatī* is afflicted with any hardship in his/her life, he/she should gain strength by thinking of the greatest calamity to befall any *Ummatī*, which is the demise of the Prophet ﷺ, because small afflictions seem insignificant when compared to a major affliction.'

[2] See al-Ṭabarānī, *al-Muʿjam al-Ṣaghīr* 612 (1:366), *Kanz al-ʿUmmāl* 6656, Ibn Ḥanbal, *Faḍāʾil al-Ṣaḥābah* 216 (1:198), al-Haythamī, *Majmaʿ al-Zawāʾid* 14271.

(124) Mālik, *al-Muwaṭṭaʾ* [570:41].

[3] ʿAbd al-Raḥmān ibn al-Qāsim ibn Muḥammad (d. 126/743).

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 6:5, *Tadhkirat al-Ḥuffāẓ* 1:126.

with regards to me (my demise)."[4]

125 Al-Ṭabarānī and al-Bayhaqī in *al-Shuʿab* have extracted from ʿAbd al-Raḥmān ibn Sābiṭ[5] from his father who says:

'The Prophet ﷺ said:

Whoever is afflicted with a calamity should remember his affliction with regards to me, because it is the greatest calamity.'[6]

126 Ibn Abī al-Dunyā extracts in *al-ʿAzā* from ʿAtā'[7] who says:

'The Prophet ﷺ said:

Whoever is afflicted with a calamity should remember his affliction with regards to me, as it is the greatest calamity.'[8]

127 Ibn Abī al-Dunyā has extracted from ʿAṭā'[9] who says:

'The Prophet ﷺ said:

When the sadness of any of you becomes severe over a loss then remember me, and he should know that I have passed away.'[10]

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[4] See *Kanz al-ʿUmmāl* 42611, Ibn Saʿd, *al-Ṭabaqāt al-Kubrā* 2:275, al-Dimyāṭī, *al-Tasallī wa al-Ightibāṭ* 1:91.

(125) Al-Tabarānī, *al-Muʿjam al-Kabīr* 6718 (7:167), al-Bayhaqī, *al-Shuʿab al-Īmān* 9678.

[5] ʿAbd al-Raḥmān ibn ʿAbdillāh ibn Ṣābiṭ (d. 118/ 736).

See Ibn al-Athīr, *Usud al-Ghābah* 3:414.

[6] See *Muṣannaf ʿAbd al-Razzāq* 6700, al-Haythamī, *Majmaʿ al-Zawā'id* 3952, *Kanz al-ʿUmmāl* 6654.

[7] Abū Muḥammad ʿAṭā' ibn Rabāḥ (d. 114/732).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 5:78.

[8] The precise narration was not located. However, there are several narrations, which are very similar.

See *Sunan al-Dārimī* 88, al-Ṭabarānī, *al-Muʿjam al-Kabīr* 6718 (7:167), al-Bayhaqī, *al-Shuʿab al-Īmān* 9677, 9678.

[9] Abū Muḥammad ʿAṭā' ibn Rabāḥ (d. 114/732).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 5:78.

[10] See Ibn Saʿd, *al-Ṭabaqāt al-Kubrā* 2:239, *Kanz al-ʿUmmāl* 6644, Ibn al-Sunnī, *ʿAmal al-*

128 Ibn Abī al-Dunyā has extracted from Abū Bakr ibn 'Abd al-Raḥmān ibn al-Miswar ibn Makhramah[11]

'Truly, the Prophet ﷺ said:

> Whoever has a great affliction should remember his affliction with regards to me: it will surely become lighter upon him.'[12]

128 Ibn Abī al-Dunyā in *al-I'tibār* and al-Ṭabarānī in *al-Awsaṭ* have extracted from Ibn 'Umar ﷺ who said:

'There were two people in Makkah who could not walk, who had a young son. In the morning he would move them to the mosque. He would earn for them for the day, and in the evening he would pick them up. He passed away, so the Prophet ﷺ said:

> If anyone were to be left behind for someone else, then it would have been the son of the two who could not walk.'[13]

129 Ibn Abī al-Dunyā in *Kitāb al-I'tibār* from Ibn Sābiṭ who says:

'The Prophet ﷺ said:

> If anything were to be left for a need or a purpose, *hidāyah* (true guidance, Islam) would have been left for his parents.'

130 Ibn Abī Shaybah extracts in his *Muṣannaf* from Abū al-Dardā ﷺ[14] who says:

Yawm wa al-Laylah 583.

[11] Abū Bakr ibn 'Abd al-Raḥmān ibn al-Miswar ibn Makhramah.

See al-'Asqalāni, *Taqrib al-Tahdhīb* 8034 (1:623), (Awwāmah Ed. 7977), al-'Asqalāni, *Tahdhīb al-Tahdhīb* 12:32.

[12] See Ibn 'Abd al-Barr, *al-Tamhīd* 19:324, al-Haythamī, *Majma' al-Zawā'id* 3898.

(128) Ibn Abī al-Dunyā, *al-I'tibār* 42, al-Ṭabarānī, *al-Mu'jam al-Awsaṭ* 5967.

[13] See al-Bayhaqī, *al-Sunan al-Kubrā* 7131(4:110), *Kanz al-'Ummāl* 42118.

(129) Ibn Abī al-Dunyā, *al-I'tibār* 43.

(130) *Muṣannaf ibn Abī Shaybah* 34272.

ʿA son of Sulaymān ibn Dāwūd ﷺ passed away. He was extremely sad, so much so that it was -seen (to affect) him and his decisions (in court). One day two angels came to him to resolve a dispute. One of them said: "I had sown some seed, and it was full grown and ready to be harvested, (when) this one passed by it and destroyed it." He (Sulaymān ﷺ) said to the other: "What do you have to say?" He said: "He speaks the truth: I took that path and I came across some crops; I looked right and left and they were on the path, so I pulled them out." Sulaymān ﷺ said to the other: "Why did you sow on the path? Do you not know that what lies on the path, people take?" So he said: "O Sulaymān, why are you so sad over your son, while you know that you (too) will pass away, and that man's path is towards the hereafter?"'

131 Ibn Abī al-Dunyā has extracted in *al-Ɣtibār* from Ibn Lahīʿah;[15]

'When Dhu al-Qarnayn was nearing death, he wrote to his mother: 'When you receive this letter from me, then make some food and invite some women. When they sit down, then be firm in instructing them that no bereaved mother will partake of the food.' She did so, and all of them held back. She said: "Are you not eating? Are all of you bereaved?" They said: "Yes, by Allah, all of us have lost children." She said: "*Innā li-'Llāhi wa innā ilayhi rājiʿūn*, my son has passed away. He did not write this letter but as a condolence (and to comfort me)."'

132 Ibn Saʿd includes the following narration from Bakkār ibn Muḥammad[16] who says:

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[14] Abū al-Dardā ʿUwaymir ibn Zayd ibn Qays (d. 32/652).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 2:335, *Tadhkirat al-Ḥuffāẓ* 1:24.

(131) Ibn Abī al-Dunyā, *al-Ɣtibār* 68.

[15] ʿAbdullāh ibn Lahīʿah ibn ʿUqbah ibn Furʿān ibn Rabīʿah ibn Thawbān (d. 174/790).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 8:11, *Tadhkirat al-Ḥuffāẓ* 1:237.

(132) Ibn Saʿd, *al-Ṭabaqāt al-Kubrā* 7:193 (Dār al-Ṣādir)

'Ibn Sīrīn had thirty children by one wife, of which none remained except 'Abdullāh.'[17]

133 Al-Bayhaqī includes the following narration in *al-Shu'ab* from Muḥammad ibn al-Ḥasan al-Hamdānī[18] who says that Rashīd[19] lost a son, so Fuḍayl ibn 'Iyāḍ[20] wrote to him:

'Thereafter, O *Amīr al-Mu'minīn*, if you can make your gratitude when He took him from you greater than your gratitude when He granted him to you, then do so. O *Amīr al-Mu'minīn*, when He gave him to you, He (also) took his gift back; and had he been kept alive for you, you would not have been saved from his trials. Do you see your despondency over his death and your sighing over his separation? Were you pleased with (such of) the world for yourself and would you be pleased with it for your son? He is free from (all) the troubles and you remain in danger.'[21]

134 Al-Bayhaqī includes the following narration in *al-Shu'ab* from Muḥammad ibn 'Īsā al-Zāhid[22] who says:

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[16] Bakkār ibn Muḥammad ibn 'Abdillāh ibn al-Imām Abī Bakr Muḥammad ibn Sīrīn al-Baṣrī (d. 224/838).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 10:397.

[17] See Ibn 'Asākir, *Tārikh Dimashq* 53:182, Ibn Manẓūr, *Mukhtaṣar Tārīkh Dimashq* 22:220, al-Ṭabarī, *Tārīkh al-Tabarī* 11:640.

(133) Al-Bayhaqī, *al-Shu'ab al-Īmān* 9709.

[18] Muḥammad ibn al-Ḥasan ibn Abī Yazīd al-Hamdānī.

See footnotes of al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:276, al-Mizzī, *Tahdhīb al-Kamāl* 25:76.

[19] Al-Khalīfah Abū Ja'far Hārūn ibn al-Mahdī (141-191).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 9:286.

[20] Fuḍayl ibn 'Iyāḍ ibn Mas'ūd ibn Bishr (107-187).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 8:421, *Tadhkirat al-Ḥuffāẓ* 1:245.

[21] Ibn 'Asākir, *Tārikh Dimashq* (48:400).

(134) Al-Bayhaqī, *al-Shu'ab al-Īmān* 9712.

[22] Muḥammad ibn 'Īsā ibn Najīḥ (d.224/838).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 9:286.

'News reached us that 'Abd al-Raḥmān ibn Mahdī[23] lost his son, over which he was greatly shaken, so much so that he stopped eating and drinking. This reached Muḥammad ibn Idrīs al-Shafi'ī, so he wrote to him:

To proceed: console yourself as you would console others, and see what is wrong in your actions as you would see what is wrong in other's actions, and know well that the greatest calamity is to (both) lose happiness, and be deprived of reward. Then consider: what if these two (losses) were joined with earning sin![24]

And I offer you this poem:

إِنِّـي مُـعَـزِّيـك لَا إِنِّـي عَلَـى طَـمَـعٍ مِـنَ الْخُـلُـودِ وَلَـكِـن سُـنَّـةُ الـدِّيـنِ

I offer my condolences, not out of desire to live forever,
But because this is the way of the Dīn of Islam.

فَـمَـا الْـمُـعَـزِّي بِـبَـاقٍ بَـعْـدَ صَـاحِـبِـهِ وَلَا الْـمُـعَـزَّى وَلَـو عَـاشَ إِلَـى حِـيْـنِ

The one consoling will not remain (behind) after his companion,
Nor the one consoled, although they survive him for a time.

Those in Baṣrah used to exchange (this poem) between them.'[25]

135 Abū Bakr Muḥammad ibn Khalaf commonly known as Wakī' includes the following narration in *Kitāb al-Ghurar min al-Akhbār* from Sahl ibn Ḥārūn who says:

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[23] 'Abd al-Raḥmān al-Mahdī ibn Hassān (185-198).
See al-Dhahabī, *Siyar A'lām al-Nubalā'* 9:192, *Tadhkirat al-Ḥuffāẓ* 1:329.

[24] Imām al-Shāfi'ī is advising his correspondent to keep his grief within the limits given by the *Sharī'ah*. Worse than the death of his son would be not only to lose happiness, as for the moment he had, but also to lose the reward of a dignified grief. Worse still, he risked earning Allah's anger by a grief that was excessive to the point of sin.

[25] See Ibn Kathīr, *Ṭabaqāt al-Shāfi'iyyah* 1:64.

'Extending congratulations for a reward is better than consoling for a calamity.'[26]

[26] *Ṣaḥīḥ ibn Ḥibbān* 7446.

WHAT HAS BEEN MENTIONED REGARDING:

THE CONSOLATION OF BOUNTIES TO COME

135 Aḥmad, Ibn Abī al-Dunyā in *al-ʿAzā*, Ibn Abī Dāwūd in *al-Baʿth*, Ibn Ḥibbān, al-Ḥākim (who judges it to be 'sound'), and al-Bayhaqī in *al-Baʿth wa al-Nushūr* all include a narration from Abū Hurayrah ﷺ who says:

'The Prophet ﷺ said:

> The children of the believers are in a mountain in *Jannah*. Ibrāhīm ﷺ and Sārah ﷺ are looking after them until they return them to their parents on the Day of Judgement.'[1]

136 Ibn Abī Ḥātim includes the following narration from Ibn Masʿūd ﷺ who says:

'Indeed the souls of the martyrs are in green birds in lamps beneath the *ʿArsh* (throne of Allah). They roam freely in *Jannah*, wherever they wish. And the souls of the children of the believers are in sparrows, where they roam freely in *Jannah*, wherever they wish.'[2] [3]

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(135) *Musnad Aḥmad* 8324, Ibn Abī Dāwūd, *al-Baʿth* 16 (with variations), al-Ḥākim, *al-Mustadrak ʿalā al-Ṣaḥīḥayn* 1418, al-Bayhaqī, *al-Baʿth wa al-Nushūr* 21.

[1] See al-Bayhaqī, *al-Iʿtiqād* 1:199, *Kanz al-ʿUmmāl* 39410.

(136) This narration of Ibn Masʿūd ﷺ was not located, but a similar narration containing the first part of this narration from Ibn Masʿūd, which is contained in *Ṣaḥīḥ al-Muslim* 1887.

[2] Referring to the verse of Sūrah Āl-Imrān 169.

[3] See *al-Tirmidhī* 3011, *Muṣannaf ibn ʿAbd al-Razzāq* 9554, al-Ṭabarānī, *al-Muʿjam al-*

137 Ibn Abī Shaybah in *al-Muṣannaf* and al-Bayhaqī in *al-Baʿth wa al-Nushūr* both include the following narration from Ibn Abbās ﷺ from Kaʿb ﷺ who says:

'The souls of the believing martyrs are in green birds roam freely in *Jannah*, and the souls of the believing children are in sparrows in *Jannah*.'[4]

138 Ibn Abī al-Dunyā includes the following narration from Ibn ʿUmar ﷺ who says:

'The Prophet ﷺ said:

> Every child born in Islām (who passes away) is in *Jannah*, completely replete (neither hungry nor thirsty) saying, O my Lord, bring my parents to me.'

139 Ibn Abī al-Dunyā includes the following narration from ʿĀ'ishah ﷺ who says:

'I asked the Prophet ﷺ about where the children of the believers are. He said:

> In *Jannah*.'

140 Ibn Abī al-Dunyā includes the following narration from Ḥasan ﷺ who says:

'The Prophet ﷺ said:

> The good fortune of a person (who has lost a child) is that he can have conviction that that part of his flesh is in *Jannah*.'

Kabīr 8905, 9023, al-Bayhaqī, *al-Baʿth wa al-Nushūr* 205.

(137) *Muṣannaf ibn Abī Shaybah* 19425, 34116, al-Bayhaqī, *al-Baʿth wa al-Nushūr* 206.

[4] See al-Bayhaqī, *al-Qaḍā wa al-Qadar* 542.

(139) Ibn Abī al-Dunyā, *Kitāb al-ʿIyāl* 204.

141 Saʿīd ibn Mansūr includes the following narration from Makhūl:

'Indeed the Prophet ﷺ said:

> Indeed the children of the Muslims are in green sparrows in a tree in *Jannah*, and their father Ibrāhīm ﷺ looks after them.'[1]

142 Hannād ibn al-Sarī[2] includes the following in *al-Zuhd* from Huzayl[3] who says:

'The souls of the martyrs are in green birds, and the Muslim children who had not yet attained puberty are sparrows among the sparrows of *Jannah*, feeding and roaming freely.'[4]

143 Ibn Abī al-Dunyā includes the following narration from Khālid ibn Maʿdān[5] who says:

'Indeed in *Jannah* is a tree called *Ṭūbā*, which is all udders: all the suckling children that pass away suckle from *Ṭūbā*, and Ibrāhīm ﷺ tends to them.'[6]

144 Ibn Abī Hātim includes the following narration from Khālid ibn Maʿdān who says:

'Indeed, in *Jannah* there is a tree called *Ṭūbā* which has udders and it suckles the children of *Jannah*. And a woman's miscarried child is in one of *Jannah's* rivers: he plashes around in it until the Day of

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(141) *Sunan Saʿīd ibn Manṣūr* 514.

[1] See *Muṣannaf ibn ʿAbd al-Razzāq* 10342, *Kanz al-ʿUmmāl* 39308.

[2] Hannād ibn al-Sarī ibn Muṣʿab ibn Abī Bakr ibn Shabr ibn Ṣuʿfūq (243-857).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 11:465, *Tadhkirat al-Ḥuffāẓ* 2:507.

[3] Huzayl ibn Shuraḥbīl al-Awdī (d. 82/701).
See al-Mizzī, *Tahdhīb al-Kamāl* 3:172.

[4] Hannād ibn al-Sarī, *al-Zuhd*, 366.

[5] Khālid ibn Maʿdān ibn Abī Karib (d. 103/721).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 4:536, *Tadhkirat al-Ḥuffāẓ* 1:93.

[6] See al-Suyūṭī, *al-Dībāj ʿalā Ṣaḥīḥ Muslim* 2316 (5:321).

Judgement, when he will be resurrected forty years old."[7]

145 Ibn Abī al-Dunyā and al-Khallāl[8] in *al-Sunnah* all include the following narration from 'Ubayd ibn 'Umayr who says:

'Indeed in *Jannah* is a tree with udders like those of a cow, which suckles the children of those that live in *Jannah*—so much so that they frolic and play, which means they are merry like the frolicking of the maidens.'[9]

146 Al-Bukhārī includes the following narration from Samurah ibn Jundub ﷺ[10] from the Prophet ﷺ that he said:

'Two people came to me at night, sent (specially) to me.

And later (in the narration):

We came to a dark (lush) garden that had all the colours of spring. In the middle of the garden was a tall man: I could almost not see his head in the sky due to his height, and around the man were as many children as I had ever seen,

(The *ḥadīth* continues with words abridged here) until he says:

The tall man in the garden was Ibrāhīm ﷺ and the children around

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[7] In Islamic tradition anyone under forty is considered a youth. Therefore, according to this narration, the child will be resurrected as someone who has reached maturity and sagacity.

(145) Unfortunately, *Al-Sunnah* of al-Khallāl appears in seven volumes, but we have access to only five. This narration is possibly in one of the other two.

[8] Abū Bakr Aḥmad ibn Muḥammad ibn Hārūn ibn Yazīd al-Baghdādī al-Khallāl (234-311).

See Imām al-Dhahabī, *Siyar A'lām al-Nubalā'* 14:297, *Tadhkirat al-Ḥuffāẓ* 3:785.

[9] See al-Suyūṭī, *al-Dībāj 'alā Ṣaḥīḥ Muslim* 2316 (5:321).

(146) *Al-Bukhārī* 7047.

[10] Samurah ibn Jundub ibn Hilāl al-Fazārī (d. 58/677).

See al-Dhahabī, *Siyar A'lām al-Nubalā'* 3:184, Ibn al-Athīr, *Usud al-Ghābah* 2:513.

him were all the children that had passed away on the *Fitrah*[11] (Islām).'[12]

147 The words continued in *Tārīkh ibn ʿAsākir* are:

'I (the narrator, Ibn Jundub) said: "Tell me about the garden." He said:

Those children have been given into the care of Ibrāhīm ﷺ, and he will take care of them until the Day of Judgement.'[13]

148 Al-Ṭabarānī and al-Ḥākim include the following narration from Abū Umāmah ﷺ from the Prophet ﷺ that he said:

'While I was asleep, I was taken to a rugged mountain.

And then he mentioned (what has come to us in) the *ḥadīth*, which includes the words:

Then he continued to lead me until I saw young children playing between two rivers. I said: 'Who are they?' He said: 'The Muslim children that Ibrāhīm ﷺ looks after.'[14]

149 Ibn ʿAsākir[15] includes the following narration in his *Tārīkh* from ʿAlī ibn Abī Ṭālib ﷺ who says:

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[11] *Fitrah* is primordial nature. '*Fitrah*' and 'Islām' are often synonymous (because our primordial nature is in submission to Allah), so the meaning is that these children died as Muslims.

[12] See *al-Muslim* 2275, *Musnad Aḥmad* 20094, *al-Mishkāt al-Maṣābīḥ* 4625.

(147) Ibn ʿAsākir, *Tārikh Dimashq* 27:5.

[13] *Kanz al-ʿUmmāl* 39794.

(148) Al-Ṭabarānī, *al-Muʿjam al-Kabīr* 7767 (8:157), al-Ḥākim, *al-Mustadrak ʿalā al-Ṣaḥīḥayn* 2837.

[14] See Ibn ʿAsākir, *Tārikh Dimashq* 29:331, Ibn Manẓūr, *Mukhtaṣar Tārikh Dimashq* 13:15.

(149) Ibn ʿAsākir, *Tārikh Dimashq* 19:452, Ibn Manẓūr, *Mukhtaṣar Tārīkh Dimashq* 9:150.

[15] Ibn ʿAsākir Abū al-Qāsim al-Dimashqī (499-571).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 20:554.

'The Prophet ﷺ led us in *Fajr Ṣalāh*[16] and then said:

> I saw two angels come to me last night: they caught hold of my upper arm and took me to the sky of the world.

He then mentioned (what has come to us in) the *ḥadīth*, which includes the words:

> I walked and I found myself in a garden within which was an extremely handsome older man, none more handsome than him, and around him were children; and there was a tree, the leaves of which were like elephant's ears.

(The *ḥadīth* continues with words abridged here) until he says:

> With regards to the garden, that was *Jannah al-Ma'wā*, the old man I saw was Ibrāhīm ﷺ and around him were the Muslim children; and the tree was *Sidrah al-Muntahā*.'[17]

150 Al-Ṭabarānī includes the following narration from 'Abdullāh ibn 'Umar:

'An *Anṣārī* man had a son who would accompany him when he came to the Prophet ﷺ.

The Prophet ﷺ said to him:

> Do you love him?

He said: "Yes." It wasn't long thereafter that the boy passed away. He went to the Prophet ﷺ and the Prophet ﷺ faced him and said to him:

> Are you sad and anxious?

He said: "Yes." He (the Prophet ﷺ) said:

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[16] The entry time for the *Fajr* prayer (dawn prayer) is daybreak, the horizontally spreading whiteness over the horizon. Its exit time is sunrise.

[17] See *Kanz al-'Ummāl* 39801.

(150) Al-Ṭabarānī, *al-Mu'jam al-Kabīr* 14096.

Will it not please you to know that your son is with Ibrāhīm ﷺ, playing with him under the shade of the *ʿArsh* (throne)?

He said: "Definitely, 'O Messenger of Allah.'"[18]

151 'Abd al-Razzāq, al-Firyābī,[19] Saʿīd ibn Manṣūr, Ibn Abī al-Shaybah in *al-Muṣannaf*, ʿAbd ibn Ḥumayd, al-Ḥākim (who judges it to be 'sound'), Ibn al-Mundhir, and Ibn Abī Ḥātim all include a narration from ʿAlī ibn Abī Ṭālib ﷺ,

Regarding the verse {Every soul will be detained [in Hell] because of what he did, except the People of the Right},[20] he (ʿAlī ﷺ) said: "They are the Muslim children."[21]

152 Ibn Abī Shaybah, Saʿīd ibn Manṣūr, and Ibn al-Mundhir all include thefollowing narration from Ibn ʿUmar ﷺ:

Regarding the verse {Every soul will be detained [in Hell] because of what he did, except the People of the Right}, he said: "They are the Muslim children who will not be held accountable."

153 Saʿīd ibn Manṣūr, ʿAbd ibn Ḥumayd and Ibn al-Mundhir all include the following narration from Mujāhid:[22]

Regarding the verse of Allah Taʿālā {the People of the Right}, he said:

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[18] See al-Dimyāṭī, al-*Tasallī wa al-Ightibāṭ* 1:68, al-Haythamī, *Majmaʿ al-Zawā'id* 3996.

[19] Abū Bakr al-Firyābī, Jaʿfar ibn Muḥammad ibn al-Ḥassan ibn al-Mustafād (207-301).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 14:96, *Tadhkirat al-Ḥuffāẓ* 2:692.

[20] Sūrah Muddaththir, 38.
(151) ʿAbd al-Razzāq, *Tafsīr ʿAbd al-Razzāq* 3388 (3:363), *Muṣannaf ibn Abī Shaybah* 34511, Ḥākim, *al-Mustadrak ʿalā al-Ṣaḥīḥayn* 3874, Ibn Abī Ḥātim, *Tafsīr al-Qur'ān al-Aẓīm* 19045.

[21] See al-Dawlābī, *al-Kunā wa al-Asmā'* 2109, *Kanz al-ʿUmmāl* 4684.
(152) *Muṣannaf ibn Abī Shaybah* 34636.

[22] Mujāhid ibn Jabr (21-104).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 4:449, *Tadhkirat al-Ḥuffāẓ* 1:92.

"The Muslim children."[23]

154 Abū Nuʿaym in *al-Ḥilyah* includes the following narration from Ibn ʿAbbās ﷺ who says:

'The Prophet ﷺ said:

> A believer's child will be (brought) into his rank, even though he may be less in deeds,[24] so that he obtains comfort through him. He then recited {And those who believed, and their children followed them in belief, We will join their children with them and We will not curtail (the reward of) any of their deeds at all}. He said: We will not decrease the parents[25] in what we have granted the children.'[26]

155 Abū Nuʿaym includes the following narration from Saʿīd ibn Jubayr:

'He was asked about the believer's children, and he said: "They are with their better parent. If the father is better than the mother, (the child) will be with his father; and if his mother is better than his father, he will be with his mother."'

156 Ibn Abī al-Dunyā includes the following narration in *al-ʿAzā* from Ibn Masʿūd ﷺ who says:

> 'The Muslim children are kings, who are served in *Jannah*.'[27]

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[23] See Ibn Abī Ḥātim, *Tafsīr al-Qurʾān al-Aẓīm* 19044.

(154) Abū Nuʿaym, *al-Hilyah al-Awliyā* 4:302.

[24] In *Jannah* the believers will be in ranks according to their deeds, the more righteous at a higher station than the less. If a parent is above their child, their child will be elevated to them.

[25] The parent too will be elevated to join their child, if the child should be placed above them.

[26] See Ibn Abī Ḥātim, *Tafsīr al-Qurʾān al-Aẓīm* 18683.

(155) Abū Nuʿaym, *al-Hilyah al-Awliyā* 4:282.

[27] See al-Manāwī, *Fayḍ al-Qadīr Sharḥ al-Jāmiʿ al-Ṣaghīr* 3:560.

157 Ibn al-Najjār[28] includes the following narration in his *Tārīkh* from Ibn Masʿūd ﷺ who says:

'The children of the *Mushrikīn* (polytheists) are the servants of the people of *Jannah*, and the Muslim children are kings on thrones in *Jannah*, accompanied by their parents, and they are served.'

158 Abū Bakr al-Ḥamdānī includes the following narration in the *Mashīkhah* of Abū Faraj al-Ṣayrafī[29] from Wahab[30] who says:

'I read in a book that Mūsā ﷺ said: "O my Lord, which action is most beloved to you?" He said: "To make children speak,[31] because indeed they are My grace, and when they pass away, I enter them into my *Jannah*."'

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[28] Abū 'Abdillāh Muḥammad ibn Maḥmūd ibn Ḥasan ibn Hibati 'Llah ibn Muḥāsin al-Baghdādī ibn Najjār (578-643).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 23:131, *Tadhkirat al-Ḥuffāẓ* 4:1428.

[29] Abū al-Faraj Saʿīd ibn Abī al-Rajā Muḥammad ibn Abī Manṣūr Bakr ibn Abī al-Fataḥ al-Aṣbhānī al-Ṣayfarī (440-532).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 19:622.

[30] Wahab ibn Munabbih (34-114).

See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 4:544.

[31] One manuscript has disparate wording, which will change the translation to: 'delicate children.'

MENTION TO PORTIONS OF POETRY

159 Abū Bakr Muḥammad ibn Khalaf, commonly known as Wakīʿ, includes the following in *Kitāb al-Ghurar min al-Akhbār* from Saʿd,[1] the freed slave of Sulaymān ibn ʿAlī[2] who says:

ʿA Bedouin expressed his condolences to ʿUmar ibn ʿAbd al-ʿAzīz[3] (on the death of) his son, reciting these two couplets:

تَعَزَّ أَمِيرَ الْمُؤْمِنِينَ فَإِنَّهُ لِمَا قَدْ تَرَى يُغْذَى الصَّغِيرُ وَيُولَدُ

Let Amīr al-Muʾminīn take comfort
You see: for this a child is nourished and born.

هَلِ ابْنُكَ إِلاَّ مِنْ سُلاَلَةِ آدَمٍ لِكُلِّ عَلَى حَوْضِ الْمَنِيَّةِ مَوْرِدُ

Is your son not one of Adam's line?
All will drink at the basin of death.'[4]

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[1] It is mentioned in *Siyar Aʿlām al-Nubalāʾ* about his master, Sulaymān ibn ʿAlī, that he was a very generous person, so much, that he would free a hundred slaves on the eve of *ʿArafah*. It's possible Saʿd is one of his many freed slaves.

[2] Sulaymān ibn ʿAlī (d. 142/759).
See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 6:162.

[3] ʿUmar ibn ʿAbd al-ʿAzīz ibn Marwān ibn al-Ḥakam ibn Abī al-ʿĀṣ ibn Umayyah ibnʿAbd Shams ibn ʿAbd Manāf (61-101).
See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 5:114.

[4] See al-Dawlābī, *al-Kunā wa al-Asmāʾ* 1230, Ibn ʿAsākir, *Tārikh Dimashq* 20:234, Ibn Manẓūr, *Mukhtaṣar Tārīkh Dimashq* 9:224, 15:202, Abū Nuʿaym, *al-Hilyah al-Awliyā* 5:359, al-Madāʾinī, *al-Taʿāzī*

160 Ibn Abī al-Dunyā includes the following narration in *Kitāb al-Ashrāf* from an elderly person from the family of Maymūn ibn Mahrān:[5]

Hajjāj lost a son of his, over which he was extremely grieved. He entered, changed his clothes, applied some perfume and sat down. He gave permission to the people (to enter) and they didn't speak. He then lifted up his head and recited this verse:

حَسْبِي ثَوابُ اللهِ مِن كلِّ نَكبَةٍ وحَسبِي ثَوابُ اللهِ مِن كلِّ هالِكِ

Allah's reward suffices me in every calamity
Allah's reward suffices me for every loss[6]

161 Abū Bakr[7] and Wakī' includes the following narration from al-Aṣma'ī[8] who says:

'A son of Nāfi' ibn 'Alqamah[9] passed away over which he was very grieved. He had a (teaching) session which he left for a year, until one day he arrived at the place of funerals. He saw a funeral beginning and another ending, and he said:

فما أنا بالمفجوع من بَيْنِ من أرى ولكن أتتني نوبتي في النَّواشب

Then among those I see, I am not one whom loss has pained;

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(160) Ibn Abī al-Dunyā, *al-Ishrāf fī Manāzil al-Ashrāf* 126 (1:164).

[5] Abū Ayyūb Maymūn ibn Mahrān al-Jazarī al-Raqī (40-117).
See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:71.

[6] 'Loss' here translates '*hālik*', and suggests the loss of one who dies.
See Ibn 'Asākir, *Tārikh Dimashq* 52:263.

[7] Abū Bakr Muḥammad ibn Ḥassan ibn Ya'qūb al-Baghdādī al-'Aṭṭar (265-354).
See al-Dhahabī, *Siyar A'lām al-Nubalā'*, 16:105.

[8] Abū Sa'īd 'Abd al-Malik ibn Qurayb ibn 'Abd al-Malik al-Aṣma'ī al-Baṣrī (121-216).
See al-Dhahabī, *Siyar A'lām al-Nubalā'* 10:175, Ibn Khallikān, *Wafayāt al-A'yān* 3:170.

[9] Nāfi' ibn 'Alqamah.
See 'Abd al-Barr, *al-Istī'āb* 4:1491, Ibn al-Athīr, *Usud al-Ghābah* 5:272.

Rather my turn came, as turns must come.[10]

162 Abū al-Ḥusayn ibn al-Muhtadī bi'Llāh[11] includes the following narration in his *Fawā'īd* from Abū 'Abdillāh ibn al-Waḍḍāh[12] who says:

'Abd al-Mālik[13] stood at the grave of his son and recited these two couplets:

وما الدهر والأيام إلا كما ترى رزية مال أو فراق حبيب

Time and days are just as you perceive—financial ruin, a beloved gone;

وإن امرأ قد جرب الدهر لم يخف تقلب عصريه لغير لبيب

And he that knows Time well, yet fears not the changing of its two conditions, is but witless[14]

163 Ibn Abī al-Dunyā includes the following narration in *Kitāb al-I'tibār* from Muḥammad ibn al-Mughīrah al-Māzinī who says that Sa'īd ibn 'Uthmān, a sound scholar, said:

'When Ayyūb ibn Sulaymān ibn 'Abd al-Mālik[15] was passing away, his father came while he was in his last moments. 'Umar ibn 'Abd al-'Azīz,

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[10] See Abī Manṣūr al-Tha'ālabī, *al-Durar al-Hikam* 1:42.

[11] Abū al-Ḥusayn ibn al-Muhtadī Bi 'Llāh (384-464).
See al-Dhahabī, *Siyar A'lām al-Nubalā'* 18:238.

[12] Abū 'Abdillāh ibn al-Waḍḍāh (199-287).
See al-Dhahabī, *Siyar A'lām al-Nubalā'* 13:445.

[13] 'Abd al-Malik ibn Marwān (26-86).
See al-Dhahabī, *Siyar A'lām al-Nubalā'* 4:246.

[14] See Ibn 'Asākir, *Tārikh Dimashq* 37:149, Ibn Manẓūr, *Mukhtaṣar Tārikh Dimashq* 15:231, Ibn Abī al-Dunyā, *al-I'tibār* 72.
(163) See Ibn Abī al-Dunyā, *al-I'tibār* 40.

[15] A son of the Khalīfah, Sulaymān ibn 'Abd al-Malik. Not much is recorded about him.
See al-Dhahabī, *Siyar A'lām al-Nubalā'* 5:111, for more about his father.

Saʿd ibn ʿUqbah and Rajā ibn Ḥaywah[16] were with him. Tears began streaming down his face, and he said:

'A person cannot control the emotions that take over his heart, and there is no shyness before you. I find a burning sensation in my heart, that if I do not calm it with tears, my liver will burst out of grief or regret.' ʿUmar ibn ʿAbd al-ʿAzīz said: 'O Amīr al-Muʾminīn, patience is better for you.' He then looked towards Saʿd and Rajā hesitantly, so Rajā said: 'O Amīr al-Muʾminīn do (what you have to), as long as it does not reach an excessive state, because this narration has reached me that the Prophet ﷺ also cried over his son, Ibrāhīm and he said:

> The eyes fill with tears, the heart is saddened, but we say nothing that angers Our Lord.

Sulaymān then cried profusely. Then his tears ceased to flow and he washed his face and Ayyūb passed away. When he completed his burial, he stood at his grave, looked at him and said:

وُقُوفٌ عَلَى قَبْرٍ مُقِيمٍ بِقَفْرَةٍ مَتَاعٌ قَلِيلٌ مِنْ حَبِيبٍ مُفَارِقِ

Sentry at a grave, we stand in a barren land:
Meagre joy from a beloved sundered.

He then said: '*al-salāmu ʿalaykum*, O Ayyūb.' And then said:

كُنْتَ لَنَا أُنْسًا فَفَارَقْتَنَا فَالْعَيْشُ مِنْ بَعْدِكَ مُرُّ الْمَذَاقِ

You were beloved to us and then you left us
And life after you holds a bitter taste.[17]

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[16] Rajā ibn Ḥaywah ibn Jarwal.

See al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ* 4:557, Ibn Khallikān, *Wafayāt al-Aʿyān* 2:301.

[17] See Ibn ʿAsākir, *Tārikh Dimashq* 10:108, Ibn Manẓūr, *Mukhtaṣar Tārikh Dimashq* 5:122.

164 Ibn Abī al-Dunyā includes the following narration from *al-Iʿtibār* from ʿAbdullāh ibn al-Ajlaḥ al-Kindī[18] who says:

There was a woman from the family of ʿĀmir ibn Saʿsaʿah[19] who had nine children. They entered a cave with their mother. She exited for some need and left them. She returned and the cave had collapsed on them. She heard their cries until they passed away. She said (these couplets):

إِمَّا تُصِبْكَ مِنَ الْأَيَّامِ جَائِحَةٌ فَمَا لَقِيتُ الْعَامَ مِنْ أَحَدِ

What if some calamity one day befalls you?
No one has experienced what I have experienced this year

رَبَّيْتُهُمْ تِسْعَةً حَتَّى إِذَا اتَّسَقُوا أُفْرِدْتُ مِنْهُمْ كَقَرْنِ الْأَعْضَبِ الْوَحِدِ

I brought up nine of them, until they were fully grown
I have been left alone without them, like a single broken (goat's) horn

وَكُلُّ أُمٍّ وَإِنْ سُرَّتْ بِمَا وَلَدَتْ يَوْمًا سَتَثْكَلُ مَا رَبَّتْ مِنَ الْوَلَدِ

And every mother, though she may be pleased with what she gave birth to—Will one day be bereaved of the child she brought up.

165 Ibn Abī al-Dunyā includes the following narration from Isḥāq Abū Yaʿqūb al-Naḍarī[20] who says,

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(164) Ibn Abī al-Dunyā, *al-Iʿtibār* 58.

[18] ʿAbdullāh ibn al-Ajlaḥ al-Kindī.

See Ibn Abī Ḥātim, *al-Jarḥ wa al-Taʿdīl* 5:10, al-Mizzī, *Tahdhīb al-Kamāl* 14:278.

[19] Banū ʿĀmir ibn Saʿsaʿah is a name for a large amount of Arab tribes.

See Yāqūt ibn ʿAbdillāh al-Ḥamawī, *Muʿjam al-Buldān* 4:11.

(165) Ibn Abī al-Dunyā, *al-Iʿtibār* 58.

[20] Isḥāq Abū Yaʿqūb al-Naḍarī.

See ʿAbd al-Qādir al-Qurayshī, *al-Jawāhir al-Muḍiyyah fi Ṭabaqāt al-Ḥanafiyyah* 1:137.

The Banū Abbās had a freed slave who was named al-Zurayr ibn ʿAbd Rabbihi.[21] He was old and had lost all his wealth and children. He had only one son left whose name was Ibrāhīm. Ibrāhīm would look after him and was kind to him, and the old man bore a striking resemblance to the boy. His son (Ibrāhīm) passed away and his neighbours began to tend to him until they got him ready and picked up his bed. He left hobbling in front of the funeral. When they reached the edge of the grave, he hit his hand on the shroud and then said:

إِنِّي لَأَصْبَرُ مَنْ يَمْشِي عَلَى قَدَمٍ غَدَاةَ أَبْقَى وَإِبْرَاهِيمُ فِي الرَّجَمِ

Truly, I am the most patient of those that walk on two feet
On the morning that I remain and Ibrāhīm is beneath the gravestone.

يَا مَنْ لِعَيْنٍ أَبَادَ الدَّهْرُ قُرَّتَهَا وَمَنْ لِسَمْعٍ رَمَاهُ الدَّهْرُ بِالصَّمَمِ

O you from whose eyes Time has taken their coolness forever[22]
And whose hearing Time has stricken with deafness—

قَالُوا أَطَلْتَ الْأَسَى فَارْبَعْ عَلَيْكَ وَهَلْ بَكَيْتُ حِبِّي مَا لَمْ أَبْكِهِ بِدَمِ

They said, 'You have prolonged your grief, so get a grip of yourself.'
But have I cried for my beloved if I haven't cried with blood?

بُدِّلْتُ مِنْ فَرَحِي الْمَاضِي بِهِ تَرَحًا وَعَادَ عَهْدُ أَبِي إِسْحَاقَ كَالْحُلُمِ

My past happiness of him has been exchanged for sadness
And the promise of Abū Isḥāq has returned like a dream.

فَاللَّهُ مَوْضِعُ مَا أَشْكُو وَغَايَتُهُ وَبِالْإِلَهِ مِنَ الشَّيْطَانِ مُعْتَصَمِ

[21] The narrator is unknown.

[22] 'Coolness of eye' is an idiom indicating calm, joy and contentment. See for example *Qur'ān* 19:26.

Then Allah is the one to whom I express my grief, and He is the limit;[23]
And from Allah (I seek) protection from Shayṭān.

قَدْ ذَاقَهُ مَنْ بِهِ سَمَّيْتُ فَانْهَمَلَتْ عَيْنُ النَّبِيِّ عَلَيْهِ سَحَّةَ السَّجَمِ

He has tasted what the one I named him after (tasted),[24]
The eyes of the Prophet wept and wept for him, with chains of tears.

فَقَالَ مَا أَنَا فِيكَ الْيَوْمَ قَائِلُهُ وَبِاللَّهِ سَدَادُ الْفِعْلِ وَالْكَلِمِ

And he said what I said about you today,
And (only) by Allah (do we attain) right action and speech.

مَا ضَرَّ مَنْ قَالَ: يُودِي الْوَجْدُ صَاحِبَهُ وَقَدْ بَقِيتُ وَوَجْدِي لَيْسَ كَالْأُمَمِ

He did no harm, the one who said, 'Passion kills his companion'[25]
Yet I have remained, and my passion is not like (what is experienced by) Others.

166 Ibn Abī al-Dunyā says: 'A Bedouin mentioned this poem to me wherein he was eulogizing a son of his, whom he lost:

لَعَمْرِي لَقَدْ أَوْرَثْتَ قَلْبِيَ حَسْرَةً مُلَازِمَةً مَا حَجَّ لِلَّهِ رَاكِبُ

By my life, you have bequeathed to my heart a yearning

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[23] I.e., 'Allah is the limit of my expression of grief.' By this the poet seems to mean "There is no one and nowhere else that I can place my grief and get more than I can with Allah, as Allah will reward for my patience and by me turning to Him in this test'.

[24] 'Taste' (here meaning 'to experience') recalls the Qur'anic verse, 'Every soul shall taste death' (3:185). The 'he' of the first line refers to the son of the old man, while 'the one I named him after' is the son of the Prophet ﷺ, Ibrāhīm ibn Muḥammad. Ibrāhīm ibn Muḥammad is also the 'him' of the second line.

[25] That is, Passion kills the one experiencing the passion. The speaker is warning of the danger of passion, as one would warn someone of a treacherous companion before a journey.

(166) Ibn Abī al-Dunyā, *al-I'tibār* 66.

that will last as long as just one rider makes Ḥajj for Allah.

سَأَبْكِيكَ مَا هَبَّتْ رِيَاحٌ مِنَ الصَّبَا وَمَا طَلَعَتْ شَمْسٌ وَلَاحَتْ كَوَاكِبُ

I will cry for you as long as the morning breeze blows
And as long as the sun rises and the stars shimmer.

لَأُفْنِيَنَّ عَلَيْكَ الدَّمْعَ كَيْلَا يَنَالَهُ سِوَاكَ وَإِنْ عَزَّتْ عَلَيْكَ الْمَصَائِبُ

I will use up all the tears over you so that no one else gets a share,
'And if difficulties overwhelm you

حَمَلْتُكَ يَا سُؤْلِي وَجِسْمُكَ لِلْبِلَى عَلَى الرَّغْمِ مِنِّي وَالدُّمُوعُ سَوَاكِبُ

I will carry you, O my desire!' But your body (goes) to its decay
In spite of me, and tears stream down.

وَأَهْدَيْتُ مَا قَدْ كُنْتُ مِنْكَ أَصُونُهُ إِلَى حُفْرَةٍ إِنِّي إِلَى اللَّهِ رَاغِبُ

And that which I was safeguarding of yours, I led
Unto a pit—truly, I ask Allah! [26]

فَقَدْ قَطَّعَتْ آمَالُنَا مِنْكَ بَعْدَمَا ظَنَنَّا فَأَخْطَأَتْنَا الظُّنُونُ الْكَوَاذِبُ

Our hopes in you were cut short, after
We had desires (of you); but (those) lying desires erred against us.

وَأَوْحَشْتَ دَارًا كُنْتَ أُنْسًا لِأَهْلِهَا فَهَلْ أَنْتَ إِنْ طَالَ التَّوَجُّعُ آيِبُ

And you deserted a house where you were once its people's comfort.
Then will you—if the lament be lengthened—return?

[26] That is, while his son lived, he had been protecting his son's body and keeping him safe from harm; but in the end he gave him over to the grave. 'Led' here is in the sense of a bride being led to the bridegroom (Cowan): the sense seems to be of one who has betrayed a trust, or at least there is a painful contradiction in leading the body he was seeking to preserve to the pit of the grave.

وَأَنَّـى لِـمَـنْ يُـسْـتَـوْدَعُ التُّرْبَ أَوْبَـةٌ تُـرَجَّـى وَقَـدْ سُـدَّتْ عَـلَـيْـهِ الْـمَـذَاهِـبُ

But how can one laid in earth ever return?
The grave is formed, and the exit points are closed.[27]

167 Ibn Abī al-Dunyā mentions that another person said when he lost his son:

حَـبِـيـبٌ حَـلَّ فِـى دَارِ اغْـتِـرَابٍ مَـحَـلَّـةَ غَـيْـرِ مَـرْجُـوِّ الْـإِيَـابِ

My beloved has gone to a strange place
Such a place, that there is no hope of returning.

يَـقُـولُ: تَـنَـاسَـيْـهُ مَـنْ لَـمْ يَـلِـدْهُ عُـجَـابٌ مَـا يَـقُـولُ مِـنَ الْـعُـجَـابِ

Those that did not father him say that it is appropriate (better for him)
Astonishing! What they say is astonishing!

وَكَـيْـفَ أُطِـيـقُ أَنْ أَنْـسَـى حَـبِـيـبًـا يُـقَـطِّـعُ ذِكْـرُهُ بَـرْدَ الـشَّـرَابِ

How can I forget my beloved?
His mention will cut off the coolness of a beverage!

وَإِنِّـى لَـسْـتُ نَـاسِـيَـهُ وَلَـكِـنْ سَـأَذْكُـرُهُ بِـصَـبْـرٍ وَاحْـتِـسَـابِ

Never will I forget him, but rather
I will remember him with patience and reflection (hoping for reward).

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[27] *Dhahāba wa ayāba* is a set phrase meaning 'there and back again', and there is similarly *dhahāb wa awbah*, 'people's comings and goings' (Cowan). In the final two lines, this phrase connoting easy to and fro is torn apart, giving extra finality to the grave.

168 Ibn Durayd includes the following narration in his *Amālī* from Yūnus ibn Ḥabīb[28] who says:

'We came to Khālid ibn Ṣafwān[29] to console him for losing his son. When we reached him he was saying:

وأهـونُ مـا ألـقـى مِـن الـوَجْـد أنّـنـى أجـــاورُهُ فـــى دارِهِ الـيـــومَ أو غَـــدا

And it eases the emotions that I now feel, that
I will be with him in his abode, this day or the next.'[30]

169 Ibn Durayd says that Abū ʿUthmān[31] mentioned a poem to us. He says: 'Some poets went to his brother to console him on the loss of his son, who was named Muḥammad:

اِصبـر لِـكُـلِّ مُـصـيـبَـةٍ وَتَـجَـلَّـدِ وَاعـلَـم بِـأَنَّ الـمَـرءَ غَـيـرُ مُـخَـلَّـدِ

Have patience in every calamity, and endurance;
And know well that man is not here to live forever.

وَإذا ذَكَـرتَ مُـحَـمَّـداً وَمَـصـابَـهُ فَـاذكُـر مُصابَكَ بِـالـنَّـبِـيِّ مُـحَـمَّـدِ

And when you remember Muḥammad and his mournful event
Remember your mournful event regarding Muḥammad ﷺ.'[32]

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[28] Yūnus ibn Ḥabīb (d. 94-182).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 8:191.

[29] Abū Ṣafwān Khālid ibn Ṣafwān al-Minqarī (Passed away in the days of the *Tābiʿīn*).
See Imām al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 6:226.

[30] See Ibn ʿAsākir, *Tārikh Dimashq* 16:114, Ibn Manẓūr, *Mukhtaṣar Tārikh Dimashq* 7:362.

[31] Al-Mazinī Abū ʿUthmān Bakr ibn Muḥammad (d. 249/863).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 12:270.

[32] The first Muḥammad in the poem is the son, and the second is Muḥammad the Messenger of Allah ﷺ. Thus 'Muhammad and his mournful event' means the death of Khālid ibn Safwān's son, and 'your mournful event regarding Muhammad' means the Ummah losing the Prophet ﷺ. The overall meaning is that there is consolation in remembering that even the death of a son is a lesser loss than the loss of the Prophet ﷺ.

170 He says that Abū ʿUthmān mentioned a poem to us saying: al-Thawrī[33] mentioned a poem of a poet to us:

طَوى المَوتُ ما بَيني وَبَينَ مُحَمَّدٍ وَلَيسَ لِما تَطوى المَنِيَّةُ ناشِرُ

Death has wrapped up what was between myself and Muḥammad
And that which death has wrapped up cannot be opened by anyone

لَئِن أَوحَشَت مِمَّن أُحِبُّ مَنازِل لَقَد آنَسَت مِمَّن أُحِبُّ المَقابِرُ

If the one that I love has deserted the homes
Then certainly the one I love has made the graveyards welcoming.

وَكُنتُ عَلَيهِ أَحذَرُ المَوتَ وَحدَهُ فَلَم يَبقَ لي شَيءٌ عَلَيهِ أُحاذِرُ

He was the one I feared death for;
Now nothing remains that I fear for him

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and the loss of a child then becomes the occasion for praising and magnifying the Prophet ﷺ.

[33] Sufyān ibn Saʿīd ibn Masrūq al-Thawrī (97-161).
See al-Dhahabī, *Siyar Aʿlām al-Nubalā'* 7:229, *Tadhkirat al-Ḥuffāẓ*, 1:203.

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